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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Life of the Right Rev. Thomas Fanshaw Middleton, D.D. late Lord Bishop of Calcutta. By the Rev. CHARLES WEBB LE BAS, M. A. Professor in the East India College, Hertfordshire, and late Fellow of Trinity College, Cambridge.* 2 vols. 8vo. Pp. xvi. 502; vii. 459. London: Rivingtons. 1831. Price 1*l.* 6*s.*

(Continued from p. 399.)

It is something unusual to find a Bishop employing two months after his arrival in his diocese in looking out for a house. Such, however, was the case with Bishop Middleton; and when he had found one at last, which was likely to prove comfortable, it could not be procured at a lower rent than 630*l.* per annum. Little, indeed, had been done to make his reception either respectable or comfortable, from an ill-founded fear which, it should seem, prevailed at home, of alarming the jealousy of the Hindoos. His private reception, however, was very kind and respectful; and even those who did not see the necessity of sending out a Bishop, were ready to admit that, if sent out, he ought to have had a house and a suitable income. Lord Moira would probably have asked him to the Government-house, but he was up the country: nevertheless at Mr. Seton's, a member of Council, he met with every attention and accommodation. Instead of any alarm, however, on the part of the Hindoos, they were loud in their applause of what had been done. It was remarked among them, when they heard that the English were to have a bishop, that it was high time; they wondered that one had not arrived long since, for the English "had a head of every department but their religion." Some natives of distinction, who called to pay their respects, so far from expressing any horror of Christianity, told the Bishop that, when properly understood, "their religion and his were the same."

Bishop Middleton preached, for the first time after his arrival, on Christmas day, to a congregation of 1300 people, who listened to him with mute attention for fifty-five minutes. His discourse was from Luke ii. 10, 11, on the need of a Saviour and the true notion of Him

whom God hath sent us; concluding with an application of the subject to the interesting occasion on which it was delivered. A collection was afterwards made for the poor to the amount of 750*l.* and the sacrament administered to upwards of 160 communicants. The commencement was, so far, undoubtedly auspicious; but it was abundantly evident that he would have a vast load of care and embarrassment in *reforming*, or rather perhaps in *forming*, the religious condition of the people of whom he had the spiritual charge. So deplorable was the deficiency even of the means of divine worship, that a very general impression respecting our countrymen prevailed, that they were totally devoid of any religious sentiment or belief. For the whole body of Protestant Christians, scattered through the provinces of Hindostan, the total number of clergy, civil and military, in 1814, did not exceed thirty-two; and these were subject to continual diminution from the multifold casualties of the climate. No one clergyman was within many days' journey of another; the offices of marriage, burial, and baptism were of necessity administered by lay persons; the sick and dying were wholly unprovided with the means of spiritual consolation and advice; and so lamentable was the scarcity of churches, that a mess-room, a barrack, or even a riding-school, could alone be procured for the assembling of a christian congregation. It is an awful consideration, on the other hand, that of the native population, amounting perhaps to nearly one hundred millions, about one-seventh were Mahometans, and the rest, for the most part, votaries of the Brahminical, Janist, or Bhuddist superstitions, without any adequate means for the diffusion of Christianity among them. An interesting branch of the Syrian church had, indeed, been for ages established on the coast of Malabar; and small Armenian establishments were found in every principal city of Asia; but the scanty good which might be expected from the influence of these communities, who were free from essential corruption, was more than overbalanced by the splendid missionary apparatus of the church of Rome, dispensing its degrading idolatries under the authority of seven papal prelates. Baptist and other sectarian missionaries were also dispersed in different parts of the continent, and the confined operations of the Dutch and Danish missions had done some little towards the advancement of Protestant christianity; but the Church of England was only known through the exertions, — limited, indeed, but always energetic, — of the Society for promoting Christian Knowledge, which had long maintained its missionary stations at Tranquebar, Madras, Cuddalore, Negapatam, Trichinopoly, and Tanjore. The attention of the Bishop, therefore, was mainly directed to three primary objects: — to dissolve the national superstitions and idolatries; to inculcate the principles of vital Christianity, together with the observance of the

appointed forms and ceremonies of the Established Church; and to unite, as far as possible, in a bond of charitable union, all those who were anxious for the promotion of our common Christianity.

In the January after his arrival, he proceeded to appoint registrars in the three archdeaconries, to institute by commission the Archdeacons themselves, and to enter into an unreserved correspondence with his Clergy, and others who were capable, from their long residence in India, to cooperate in advancing the interest of the national Church. A letter from the Archdeacon of Bombay acquainted him with the irregular mode of celebrating marriages and baptizing infants at the out-stations; informing him at the same time of the benefits likely to result from a recent formation of a School Society, on Bell's system, at that Presidency. The Bishop expressed his satisfaction at this latter intelligence, and promised his support to the institution; and gave direction for reforming abuses, as far as existing circumstances would allow. He was at this time suffering under a severe attack of a distressing, though safe, disorder, called the *prickly heat*, which rendered him almost unfit for business; and, to add to his troubles, the proceedings of the Scottish Kirk had involved him in considerable perplexity. The establishment of Episcopacy in India had so inflamed the jealousy of the Presbyterians, that Dr. Bryce, a divine of that persuasion, had been sent out by the General Assembly in Edinburgh to preside over their Indian establishment. On his arrival he had the effrontery to demand for his Communion an equality of privileges with the Church of England, and even laid claim to the alternate use of the cathedral. Firmly, but in the spirit of charity and good-will, the Bishop resisted these encroachments; but the views of the Presbyterians were supported by a party at home, and a bill was passed, to a certain extent, in their favour. In relation to these transactions, he thus writes to a friend in England:—"You will judge that my situation is not a very easy one; and yet I am neither depressed in spirit, nor at all discouraged. I am as indefatigable, as if my labours were crowned with complete success, and all the world applauded my endeavours. And yet, in the prevailing apathy of the people, it matters little, *in that point of view*, whether the Bishop labours incessantly or does nothing. No man gets any credit in India, or is remembered three months after he leaves it. All his *earthly* encouragement must be looked for in England."

But his more immediate source of inconvenience arose from the imperfect definition of the Episcopal powers in the letters-patent, by which he was appointed to the Diocese of Calcutta. The Governor General in council was ready indeed to set aside every impediment to the exercise of the authority, with which it was the evident intention of the Crown to invest the Bishop, and a proclamation was issued

accordingly, transferring the jurisdiction in all spiritual matters into his hands; but the Board of Directors at home illiberally rescinded that part of the order of council which conferred the right of appointing and promoting chaplains to particular stations, as it seemed to interfere in some trifling degree with their own patronage. Thus was the Bishop deprived of the power of rewarding those who were deserving of distinction, while the unpleasant duty of censure and prohibition was all that was left him; and though the cooperation of the government with the ecclesiastical authority was required by the patent, the restrictions under which the Directors had laid the episcopal office rendered its influence comparatively insignificant. In the midst of these difficulties, however, he continued to devote himself with unremitting ardour to the work which he had in hand. He preached in his cathedral frequently, and on all great occasions; and in order to inspire his congregation with a true devotional feeling and a right conception of the formularies of the Church, he commenced a series of Lectures on the Litany, which were productive of the most happy effects. Much of his attention was occupied in the improvement of the Free School at Calcutta, of which he had become the patron; and, at the request of the Governor, he undertook to superintend the Orphan School, for seven hundred half-caste children, in the character of its visitor. It was also his unceasing endeavour to forward the exertions of the Church Societies in England; a Diocesan Committee of the Society for promoting Christian Knowledge was established at Calcutta shortly after his arrival, and steps were taken for the formation of others, as soon as might be, at Madras and Bombay. He saw that the cause of the Gospel had more to fear from the practical atheism of the European, than the idolatrous superstition of the Hindoo; and it was therefore his primary care to raise the standard of religion among his own countrymen, in order to the eventual propagation of Christianity among the natives.

In July, 1815, the Bishop held his first confirmation, and in December delivered his primary Charge to the Clergy at Calcutta. On the 15th of the same month he left home for the purpose of making the primary visitation of his diocese, an undertaking which could not be accomplished under 5,000 miles. He was conveyed, on board the *Cecilia*, to Madras, where he landed on the 26th, and during his stay he consecrated the Church of St. George, confirmed nearly three hundred persons, received a deputation from the Armenian Christians, visited the Hindoo College, held his visitation, examined the state of the mission at Vepery, near Madras, preached twice to nearly the whole of the settlement, and set in order the affairs of that part of the diocese. From Madras he proceeded overland by Pondicherry, Cuddalore, Tranquebar, Tanjore, Trichinopoly,



Palamcotta, and Cape Comorin to Cochin, and thence by sea to Bombay. The mode of travelling was very unlike that which is used in a Bishop's visitation in England. The whole party, among whom were Mrs. Middleton and a female friend, travelled in palanquins, and lived in tents, which were moved from place to place on camels. Indeed the camp made an appearance truly patriarchal; including, with the servants, the soldiers of the escort, and their wives and children, little short of five hundred souls. The country through which they passed was in general dreary, though occasionally interspersed with grand scenes; but the journey could not be otherwise than interesting to the Bishop, as affording him a clearer insight into the real state of Christianity in his diocese, than he could possibly have obtained by a fixed residence at any of the Presidencies. Of one thing he became fully convinced, that Christianity would find its way gradually, if it were but countenanced and encouraged; but that matters were so little understood in England as to render the impediments to its progress considerable. It should here be stated, that, as no provision had been made by the legislature for the expenses of the Bishop's visitation, the Governor General issued orders for preparing a proper residence for him at each of the settlements, placed a Company's ship at his disposal, and provided for his comforts on the journey, at the public charge, on a scale of abundant liberality. The allowance on similar occasions was afterwards fixed at 10,000 rupees, or something less than 1,000*l.* sterling.

During his progress the Bishop visited the several missionary stations, laying down plans for their improvement, aiding them as far as he was able with pecuniary assistance, and saving that at Tranquebar, by a well-timed grant upon the Society's vote of credit, from almost inevitable ruin. He exercised, when called upon, the episcopal functions of confirmation and consecration of churches; and, as the Sunday recurred, he constantly took part in the performance of divine service; nor was he inattentive to any objects of interest which presented themselves in his route. At Tanjore he visited the school, the library, and the fort church, where he saw the monument erected by the Rajah to the memory of the incomparable Schwartz, who had there toiled in the field of missionary labour, under the auspices of the Society for promoting Christian Knowledge, for nearly half a century. At an interview with the Bishop at his palace, the Rajah had spoken of the lamented missionary, whose pupil he had been, in terms of filial affection; and begged the Bishop's acceptance of his portrait, a pleasing companion to a Hebrew Psalter belonging to the pious pastor, with which his successor, Mr. Kohlhoff, had also presented him. The Bishop took the opportunity of thanking the Rajah, in the name of himself and the Society, for the attention and

kindness which he had universally shewn to these missions; and, in short, both one and the other seem to have derived the most entire satisfaction from the meeting. On the following day the Prince returned the Bishop's visit, omitting nothing in point of form to indicate his respect. There was a procession of infantry, cavalry, field-pieces, state elephants, music, and a crowd of followers to the number of two or three thousand. It was quite an Eastern romance; and, throughout, the Rajah displayed the manners and deportment of a most accomplished gentleman. On his arrival at Palamcotta, the Bishop visited the school, consisting of forty-one children; and the church, which had been built at the charge of a Brahmin lady converted by Schwartz. He also received a most interesting deputation from the Christians at Tinnevely. At Cochin he was visited by the Syrian Bishop, from whom he received a deplorable account of the state of the Church over which he presided, with a request that he would give them his friendly assistance. After conversing on their ritual and ecclesiastical discipline, the English Prelate presented his Syrian brother with a copy of White's edition of the Philoxenian version of the New Testament, with which the latter seemed to be wholly unacquainted. With respect to the state of the English Church, the melancholy fact that the sacrament had not been administered at Cochin for more than twenty years, made a powerful impression upon the Bishop's mind. Before they left the place, it was administered by Archdeacon Loring to forty persons.

At Bombay, where he arrived on the 14th of May, the Bishop was received by the Clergy and Governor with every mark of courtesy and respect. Here he remained till the monsoon had exhausted its violence; and during his stay he lived on terms of the closest intercourse with his Clergy, who dined with him on each alternate Thursday. The first circumstance of any interest which occurred to him after his landing, was an interview with the Armenian Bishop, with whom he had a long conversation on the Armenian language and literature. On the 7th of July he consecrated the Church of St. George, and a few days afterwards the cemetery; and, having established a district committee of the Society for promoting Christian Knowledge, held his confirmation and visitation, and devoted himself with diligence and effect to his episcopal duties, he left the Presidency, universally beloved and regretted, on the 17th of September. Landing at Cananore, chiefly for the purpose of holding a confirmation, he proceeded thence to Cochin, where his principal object was a more minute investigation into the condition of the Syrian Christians, than he had been able to make during his former visit, with a view to complete a memoir of the Syro-Malabaric Church. He had prepared himself for these inquiries by a careful study of the

early history of this Church; and the loss of his notes, which he made upon this occasion, are more to be regretted than that of any other of his papers,—with the exception, perhaps, of his Lectures on the Litany, which were ready for the press—which shared the common destruction enjoined by his will. A brief memoir of this interesting community, from the earliest period to the time of Bishop Middleton's death, is supplied by Mr. Le Bas, which, though of considerable length, we cannot withhold from our readers.

That the Gospel was preached by the Apostle St. Thomas, to many of the Oriental nations, and among them to the Indians, is numbered by Fabricius among those traditions of the Church which, though not improbable, are still open to doubt. The earliest authentic information we possess relative to the existence of Christianity in India, is to be found in the subscriptions to the Council of Nice, among which appears the title of a Bishop of Persia and of India: and this is confirmed by a passage in Suidas, which states, that the inhabitants of *interior* India, the Iberians, and the Armenians, were baptized, under Constantine the Great. These historical fragments, however, convey to us no information respecting any particular Christian communities in these countries. The first writer, who speaks of a Christian Church in the East, is Cosmas Indopleustes, who lived in the sixth century, and who states expressly, and as an eye-witness, that there was, in his time, such a church in the island of Taprobanè (or Ceylon), and the interior of India, with its establishment of Clergy: and that in the country of Malè and Callianè, there was a Bishop who came from Persia, where he was ordained.

The Syro-Malabaric Christians, indeed, have themselves generally laid claim to apostolical antiquity. They affirm that St. Thomas, after having spread the Gospel in Arabia, arrived at Cranganore; and that, when he had established several churches in those regions, he passed over to the coast of Coromandel, and fixed himself at Meliapore, (the modern St. Thomè, about a league to the south of Madras); that having first converted the king and people of that country, he visited China; and on his return to Meliapore, fell a sacrifice to the jealousy of the Brahmins. This most interesting tradition, however, which still survives among the Christians of Malabar, was rejected by Tillemont, and has, generally, been regarded by Protestant writers as apocryphal and legendary. If we are to believe La Croze, or his authorities, these people had among them a very strange tale, which derives their descent from one Thomas Cana, a wealthy Armenian, who settled in their country in the sixth century; and which, of course, is wholly inconsistent with their pretensions to a higher antiquity. The same writer informs us, that when the Portuguese arrived, they were actually divided into two races, supposed to have been, respectively, the spurious and the legitimate posterity of their founder. But whatever may be the doubts which hang over the remote history of these communities, it is certain that as early as the ninth century, they had obtained many valuable privileges from the heathen princes of Travancore; and that, in process of time, they became sufficiently powerful to establish their independence, and to elect a sovereign of their own. At last, one of their own princes dying childless, they fell under the dominion of the King of Cochin, the adopted son of their deceased monarch, and in this condition they were found by the Portuguese, when Vasco di Gama arrived in their country. But although they then acknowledged the supremacy of an idolatrous sovereign, to whom they rendered tribute, and furnished a contingent of military force, their spiritual governors still enjoyed a dignity and estimation but little inferior to royalty itself. Their vast diocese comprised numerous churches, and a large Christian population; and within its limits, none but criminal matters fell under the jurisdiction of the heathen tribunals. In all civil, as well as ecclesiastical causes, their Bishop sat as pastor and judge, with the archdeacon

for his assessor; and any attempt to appeal from his decision was always visited with the severest chastisement. Their various other substantial and honourable privileges still remain unimpaired; and, if we may trust the accounts transmitted to us of their usages and pursuits, we shall be justified in the belief, that in arts, and arms, and virtue, the Christians of Malabar decidedly excelled the pagan natives of Hindostan.

On the arrival of Vasco, these unsuspecting people, (who were then grievously sunk from their original prosperity, and were suffering heavy oppression from the neighbouring heathen princes), were anxious to place themselves under the protection of the Christian sovereign, his master. The profession of a common religion would have rendered them invaluable allies to the Portuguese adventurers. Nevertheless, it was not till about the year 1545, that the Europeans found leisure to attend to the concerns of their Asiatic brethren; and it was then unfortunately perceived, that the Christians of Malabar were labouring under the accumulated guilt of heresy and schism! Their faith was chiefly, if not universally, Nestorian; and their discipline and government endured no dependence on the Church of Rome. On discovering these formidable corruptions, the Portuguese ecclesiastics instantly commenced the labour of reclaiming the wanderers. They encountered a stubborn and protracted resistance from the natives, ardently devoted as they were to the faith and worship of their fathers, and sternly resolute against all foreign usurpation. At last, after prelates and monks, aided by secular authority, had toiled nearly in vain, for a series of years, the ancient Church of Malabar was assailed by a course of violence and fraud, which cannot be contemplated without indignation and disgust. The first care of the Romish agents was to intercept all correspondence between these people and their Nestorian patriarch at Mosul: and, for this purpose, several of their bishops were successively seized, and despatched to Lisbon or to Rome, or consigned to the dungeons of the Inquisition. The hitherto peaceful and united flock were henceforward torn to pieces by endless schisms, and, their usual consequence, mutual excommunication. The terrors of weak brethren, and the bad passions of false ones, were called into pernicious action. Every artifice, in short, which the spirit of intrigue or fanaticism could suggest, was prodigally and most unscrupulously employed, to complete the work of oppression. The final accomplishment of the design was reserved for the energy of Alexis de Menezes, Archbishop of Goa, who devoted himself to his hateful task with zeal and intrepidity worthy of the best cause, and with faithlessness and duplicity suited only to the worst.

The projects of the Archbishop were brought to their iniquitous consummation by the synod of Diamper, at which he himself presided in the year 1599. As this assembly finally effected the reduction of the Indo-Syrian Church under the dominion of Rome, it will be necessary to furnish a brief statement of its previous discipline and doctrine, as exhibited by La Croze, from the representations of the Papal writers, both Portuguese and Italian.

In the first place, then, it is indisputable that this Church had, for centuries, generally acknowledged what is called, though perhaps unjustly, the Nestorian duality of *persons* in the Saviour of the world: an error, probably, of no fatal malignity, since, like the heresiarch himself, the worshipper might unite, in his adoration, the persons, or the natures which he separated in his creed. At what period it was that this tenet was introduced into India, cannot now be very precisely known. It is, however, certain, that for almost immemorial ages, the Malabar Church had been governed by a succession of Syrian bishops, who received both their ordination and their mission from the Nestorian patriarch of Mosul.

To this heresy they added another, of at least equal enormity in the estimation of their reformers: they heard with abhorrence the title of Mother of God ascribed to the Blessed Virgin; and, when her image was presented to them, they exclaimed with vehemence, "Away with this abomination, we are Christians, and not idolaters!" No images, indeed, of any kind, had ever been

endured in their churches. Crosses, however, were to be seen in and near all their places of worship, and had ever been regarded by them with the deepest religious reverence.

They *then* acknowledged only three sacraments, Baptism, Holy Orders, and the Eucharist. Auricular confession they held in detestation. Of purgatory they had never heard. The mystery of the real presence was equally unknown to them. With respect to baptism, their practice was somewhat lax and unsteady. They brought their children to the font, sometimes at the end of one month, sometimes at the age of ten years: and many professed the gospel, and attended the communion, without ever having been baptized at all. They used no consecrated unguents in the celebration of any sacrament. Some vain ceremonies, however, their liturgies prescribed. In baptism, for instance, they rubbed the body of the infant with the oil of the cocoa, and attached something of sanctity to the practice, although it was performed without prayer or benediction.

Their sacred ministry embraced three principal orders, corresponding to those of the Western Church. They were governed, as we have already stated, by a bishop or metropolitan, sent to them by the Nestorian primate or Catholic. Their inferior clergy were known by the general name of *Catanars*, a term implying, in their language, a combination of priesthood and nobility. Of these, the first order corresponded to our presbyters. Under them were the deacons; a title which, however, seems to have been also applied to various inferior officers of the church. Besides these, they had their *malpans*, or doctors. The age of holy ordination was sometimes as early as seventeen. Their clergy were held by them in the highest respect and honour. There were few families of which some individual was not an ecclesiastic; and the dignity was, perhaps, the more generally coveted, because it was not supposed to exact any exclusion from secular offices or pursuits. Their priesthood were under no obligation to celibacy, or to abstinence from repeated marriage, on the death of their wives. It happened not unfrequently, that a father, a son, and a grandson, were presbyters in the same church. The wives of the clergy had precedence, both in the church and in society; and were distinguished by wearing round their neck a cross of gold, or some other metal.

The duty of the presbyters was to recite, or chant, the divine offices, which were in the ancient Syriac tongue, twice every day, at stated hours; to administer the sacraments, and to perform other religious duties, for which they received certain regulated fees. These payments seem to have constituted their sole revenue. The eldest of the presbyters always presided in the church. Of the pastoral care they appear to have been lamentably negligent. They busied themselves but little with the lives and manners of their people. The work of admonition and correction, indeed, was conceived to fall more peculiarly within the paternal province of the bishop,—a notion, by which that most important of all duties was virtually consigned to neglect; since no individual, however active or conscientious, can effectively superintend the morals of a large and scattered community.

The devotion of the people to the Primate of Babylon was sincere and fervent, and rendered them extremely impatient of all attempts to introduce into their public services any mention of the Pope or of the Romish Church. The people were in the habit of punctual attendance on divine worship on Sundays, wherever they had opportunities; but the dispersed state of the population, and other causes, deprived a large portion of them of all public religious ministrations for months, and, in some instances, for years together. The fast of Lent was observed by them with extreme severity, and this, on pain of excommunication; a censure which they regarded with the deepest terror. So rigorous, indeed, was their ecclesiastical discipline in this respect, that there were certain enormities which excluded the penitent criminal from absolution, even when at the point of death.

A zealous attachment to their ancient usages was here, as elsewhere, found

compatible with a state of unhappy ignorance as to the *weightier matters* of religion. With the greater part of the people, the knowledge of their spiritual duty was confined to making the sign of the cross: while others, who were better instructed, could recite the Lord's prayer, and the angelic salutation. Another indication of their low state of religious feeling, was the mean, squalid, and neglected condition of their churches. All this spiritual apathy was the natural result of a system which provided no stated and regular instruction for the people; and the evil was, doubtless, aggravated by the use of the ancient Syriac in their religious services, a language unintelligible to any but the priesthood; and often but imperfectly understood even by them.

Such, according to the representations of La Croze, was the state of Christianity among this ancient community, when the Portuguese undertook that revolution which was at length effected by the synod of Diamper. By the decrees of that assembly, some abuses may possibly have received a salutary correction. The main object, however, of the whole proceeding, was to impose on the Indo-Syrian Church an unlimited submission to the Pope; and this disastrous project was brought to a successful conclusion by the unwearied exertion of Archbishop Menezes. So extraordinary was the zeal of that prelate, for the complete purification of this heretical community, that he would willingly have re-baptized every Christian in Malabar; and, in order that every monument of error might be obliterated among them, with a barbarous and stupid bigotry, he actually consigned all the ancient Syriac books and documents to the flames!

This flagitious usurpation was followed by sixty years of servitude, during which interval the people were insulted by the arrogance, and sometimes plundered by the rapacity of a succession of Jesuit bishops. From the first, however, this tyranny was very impatiently endured; and it had armed the resentments of a large portion of the Christian community, when the Eastern empire of the Portuguese was shaken to its foundations by the courage and enterprise of the Dutch. The oppressors were then expelled by the inflexible Hollander, and the Christians of Malabar were enabled, once more, to assert their independence. The Romish ecclesiastics reluctantly abandoned their prey; but they had the atrocious satisfaction of leaving a church, which they had found at peace, in a state of miserable discord and confusion, that has, unhappily, continued to the present day. It would be quite inconsistent with the design of this work, to give the remainder of their history from that period to the beginning of the present century. It may, indeed, be summed up in a few words. When the papal divines were compelled to retire by the Dutch, one great division of the Malabar Christians still remained in subjection to the see of Rome; but even these soon fell into a singular and most calamitous state of schism among themselves. The Portuguese archbishop of Cranganore has always claimed them as his legitimate charge; while, on the other hand, this right has been obstinately contested by the Propaganda Society at Rome, who still continue to send out Italian vicars apostolic for their government: and between these two opposite claimants, the spiritual allegiance of these people is, to this hour, divided. With regard to that portion of the Syrian Church which has resumed its independence, it is a most memorable circumstance, that ever since the destruction of the Portuguese dominion, it has received its prelates from the see of Antioch, and, with them, those Jacobite doctrines, respecting the person of the Saviour, which are in direct opposition to their ancient Nestorian belief. Their intercourse with Syria, however, has never resumed its former regularity; and they have, consequently, lost much of that peculiar spirit which, in better times, preserved them from degeneracy and corruption.—Vol. I. pp. 264—279.

The Bishop remained at Cochin ten days, visiting the Syrian churches; all sources of information were thrown open to him, and all facilities provided. Twelve Clergymen and four well-informed



laics were appointed to answer any questions which he might put to them; and he took down their replies in a book prepared for the purpose. He obtained copies of their Liturgy, and employed persons to transcribe their ritual and formularies; and his visit had the evident effect of creating among them a feeling of good-will and respect for the Church of England. From Cochin he proceeded to Ceylon, on a visit to the Governor, Sir Robert Brownrigg; and he always regarded this visit as one of the most gratifying circumstances of his residence in the East. Here, also, he staid ten days; and though only in a private capacity, he took a most lively interest in every thing connected with religion. The conduct of the Governor he eulogizes as above all praise. He found him employed in building churches and forming schools, and devoting himself entirely to the happiness and improvement of the people. The missions, however, were for the most part sectarian; so that the superintendence of a Protestant Bishop was necessary to give his efforts a more salutary turn; and he had accordingly made a representation to Government, that Ceylon should be made subject to the See of Calcutta. Among the chief objects of the Bishop's notice were the Malabar school, founded and supported by Lady Brownrigg, the seminary for the Cingalese, the military and orphan school, and the church of Galkrese, which the Governor was then building. He also wrote and preached a sermon on Isaiah lxii. 1, in the fort church at Colombo, with immediate reference to the circumstances of the island.

On the 30th of October the Bishop embarked for Calcutta, where he arrived, after a year's absence, on the 10th of December, 1816. Thus ended a visitation which laid the foundation of all that has since been done towards the propagation of Christianity in the East. In the course of it he had confirmed and delivered appropriate addresses to one thousand persons, chiefly adults; he had made the Church of England a little more visible; he had put the Clergy upon the alert; he had preached almost every Sunday where he found a church; he had established district committees of the Society for Promoting Christian Knowledge; he had acquired a complete knowledge of India with respect to religion; and though he had made no converts, either of Hindoos or Mahometans, he had encouraged and countenanced those who were so employed. These labours being now concluded, his care at Calcutta was to make the most useful distribution of his time. Like other European residents, he rose before the sun for the purpose of exercise; his mornings were devoted to business and official correspondence; some little time also was required for the interchange of the civilities of life. He resumed his lectures on the Litany, and generally preached on every third Sunday, and on all great occasions. He was constant in



his attendance at the meetings of benevolent institutions; he superintended the catechising of the children; and, at intervals, pursued his Syriac studies. He had much to do to contend with the difficulties thrown in his way by the missionaries of conflicting sects; but on all occasions, in reference to proceedings both within and without the Church, his mildness of manner united with firmness of purpose, if they failed to remove grievances, were sure to command respect. About this time he was called upon to interfere in a dispute between the Chaplains and Archdeacons, respecting the right of the latter to the use of the pulpit; in the settlement of which his wise and temperate decision was immediately acquiesced in by the Chaplains, and afterwards confirmed by his successor, Bishop Heber. It is almost needless to add, that the duties of the day were invariably ushered in and closed by devotional exercise. A room in his house was fitted up for the purpose of a chapel; and the following prayer, drawn up by himself, was always introduced into the service:—

“Almighty Father, whose Providence hath conducted us to these distant shores, we implore thee to prosper all our undertakings, which have for their object the welfare of our brethren, and the glory of thy holy name. Thou hast brought us to a land, where all who are sincerely devoted to thy service, may find occasions of doing good, and where the single talent may be usefully employed. Grant, O Lord, that whatever our hand findeth to do, we may do it with all our might. Save us from the effects of indolence and indifference: awaken our zeal, quicken our exertions, and enable us to persevere steadily and consistently in those endeavours which thy Holy Spirit may suggest to us. We beseech thee also, to vouchsafe us such a portion of health as may be necessary to the discharge of our active duties, without suffering us to forget our dependence upon thee; or, if it should please thy Providence to afflict us, teach us to bear our sickness patiently, and turn it to our spiritual improvement. And while we implore thy mercy on ourselves, we commend to thy especial protection our relatives, and all who are dear to us in our native land. Bless them, O Lord, and let them remember us in their prayers. And to as many of us as thy Providence shall permit to return to our country, grant that we may find those who shall remain to us, increased in every spiritual grace, and advancing in the way of holiness; that so we may employ whatever further portion of life thy wisdom may assign us in the endearing charities of kindred and holy friendship; and exhorting one another to good works, as the day approacheth, we may all pass to that better country, which thou hast promised to those that love thee, through Jesus Christ our Lord. Amen.”—Vol. I. pp. 372, 373. (Note.)

Shortly after his return, he received notice of the annexation of Ceylon to the diocese of Calcutta; and though the condition of the island was likely to receive considerable benefit by the introduction of Episcopacy, with the provision of adequate means for the furtherance of the Gospel, he felt that his limited resources would render his connexion with the country only partially beneficial. This additional trouble and responsibility was imposed without patronage or salary; the government being merely authorised to defray his expenses during his stay on the island. He had hoped that a

small annual salary, which it was his intention to have appropriated exclusively to the cause of Christianity, would have enabled him to take a leading position in the building of churches, the founding of schools, and similar undertakings. It was only by means of a strong representation to his Majesty's government of the necessity of some allowance, in order to give the Bishop that influence which he ought to possess, that 300*l.* was subsequently placed at his disposal for charitable purposes, whenever he held his visitation at Colombo.

It is natural to suppose that in the midst of his difficulties, a heart so sensibly alive to the purest feelings and affections of human nature, would frequently revert to his native land, and the friends whom he had left behind him. He never allowed his correspondence with them to fail; but, though his letters sometimes exhibit a melancholy foreboding that he should not live to return to England, yet he never allowed his energies to sink under the impression, so as to injure the holy cause in which he was engaged. His love of his country is strongly depicted in the following extract of a letter to a friend, to whom he was fondly attached, in relation to the death of the Princess Charlotte, of which the news had just arrived in Calcutta:—"We are at this time much longer than usual without any intelligence from England. The 12th of October (just six months) is the date of the sailing of the latest ship; but an overland despatch from Mr. Liston at Constantinople, announced to us, about a fortnight ago, the death of the Princess Charlotte, with no other particulars than that she died in childbed, on the 5th of November, of a still-born child. The sensation which this event caused throughout England, I doubt not, must have been great; and we are anxiously waiting for details. Lord Hastings is very far up the country; but, no doubt, he will order a general mourning as soon as possible; and I intend to preach on the first Sunday afterwards. It is a melancholy duty at best, and especially, perhaps, at this distance: no event of the kind, so far as I can collect, was ever dreamed of in India; none, indeed, during the present reign has come so closely to the public feelings. I fear it is sad for England;—the probability is, that we may have three or four sovereigns, or regents, in the next twenty years, so as to keep the country in a fever of faction, and involve it in no little danger. If I am to return, what political changes may not have happened in the interval? Yet, under every change, England to me will be England still." In accordance with his intention he preached on the following Sunday in the cathedral, which was hung with black, from Gen. iii. 16. "*In sorrow shalt thou bring forth children.*" Commencing with a masterly exposition of the passage, he applied it with such forcible eloquence to the calamitous occasion, that his whole audience were affected even to tears; and the description which those who heard it have given of

its excellence, cannot but excite regret that the request for its publication was not complied with.

On the 10th of February, 1819, he proceeded on his second visitation to Madras, accompanied by Mrs. Middleton and Mr. Hawtayne, his Chaplain, who had lately arrived from England, to enter upon that appointment. During his stay at the Presidency he preached every Sunday at St. George's, and once at the fort; and having "set in order" every thing of importance, he returned along the northern shore of Sunatra, and landed, after a stormy and dangerous passage, at Calcutta on the 13th of June. Here he found new difficulties arising on all sides;—sectarians of all denominations were disseminating their conflicting tenets with unremitting diligence, throwing obstacles in the way of the doctrine and discipline of the Episcopal Church, and thwarting those principles which he regarded as too sacred to be compromised. His anxiety was also increased about this time by the death of two zealous missionaries, which seemed to forebode considerable danger to the cause in which they were engaged; and shortly after he received the news of the death of Archdeacon Mousley, at Madras, for whom he entertained the highest esteem, and wrote an inscription for his monument. On the other hand, he received the cheering intelligence of a grant of the Society for Propagating the Gospel, who had placed 5,000*l.* at his disposal for the extension of Christianity in the East, with a request that he would suggest the measures best calculated to promote their designs. Accordingly he recommended the establishment of a College in the neighbourhood of Calcutta, and the foundation of BISHOP'S COLLEGE was the result—a foundation by which his memory will be preserved to the end of time.

In the mean time the Bishop had laid the first stone of a new church in Calcutta, dedicated to St. James; and had devoted a legacy which had been bequeathed to him, together with an additional donation, to the erection of a school for the use of the Christian poor. The two edifices were nearly contiguous, and situated in the midst of a vast European population, altogether unprovided with the means of religious worship and instruction. In January, 1821, he proceeded with his second visitation, and arrived at Bombay in the end of February. Thence he proceeded to Cochin, where he prosecuted his inquiries into the state of the Syrian Church, but without realizing the expectation, which he had been led by a report to entertain, that this ancient community was making a rapid approximation to the Church of England. At Ceylon, which he next visited, he spent nearly six weeks with great advantage to the island. During his stay he held a visitation, two confirmations, three consecrations of Churches or burial grounds, preached four times, revived the committee of the

Society for Promoting Christian Knowledge, examined the schools, and made himself thoroughly acquainted with the ecclesiastical affairs of the island. The most interesting occurrence, however, was the ordination of Mr. Armour, who was originally a private soldier, and had subsequently devoted his time to the conversion of the natives. Such had been his zeal and success, that the different sectarists had earnestly invited him to join their communion; but his heart was with the English Church; and after a strict examination of his views and principles, the Bishop could see no objection to a compliance with his wishes. It should be stated, perhaps, that in the course of his visitation at Bombay, he received the unpleasant intelligence, that his name had been introduced, and his conduct misrepresented, in the House of Lords, during the proceedings against the Queen;—a matter, which he thought proper to notice in the public prints, both in India and England.

During the Bishop's absence, Mr. Mill and Mr. Alt had arrived at Calcutta; the one to fill the office of Principal, and the other, that of a Professor, at Bishop's College. Of the former, he had been led to form very high expectations; but not higher, as he frequently testifies, than his superior talents amply justified. The latter he characterizes "as eminent in Hebrew;" a qualification, which must have rendered him peculiarly fitted for the appointment which he was destined to fill. The satisfaction, however, which he felt at the arrival of these gentlemen, was alloyed with the appearance of new difficulties which had sprung up in his absence. The celebrated Brahmin, Rammohun Roy, who had renounced his native superstition, merely to embrace the errors of Unitarianism, had published an "Appeal" to Christians, against what he denominated the *Polytheism* of the Trinity. The Bishop thought it his duty to take up the question; and he accordingly prepared a reply to the Brahmin, in a Series of Letters, which were in the act of transcription for the press at the time of his death, when, with the exception of a short fragment, they shared the fate of his other papers. In addition to this cause of solicitude, the dissenters of every description had been particularly active; a subscription had been set on foot for a Popish chapel at Dum Dum, with the sanction of the government, in the name of the Company; and a Baptist college was nearly completed at Serampore; while, on the other hand, the works at Bishop's College were suddenly interrupted by the death of the architect, after an illness of two or three days. From this last embarrassment he was relieved, after the lapse of a few weeks, by Captain Hutchinson, who undertook to proceed with the building without delay.

The Bishop held his third and last visitation at Calcutta, on the 17th of December, 1821, and delivered a Charge to his Clergy, which he did not live to repeat at the other presidencies. On the 18th and 19th he

had a confirmation in his Cathedral, and at Dum Dum respectively; on the 20th he examined the boys at the free-school; and on Christmas-day, and the 1st of January, 1822, he preached to large congregations. His constitution, however, had in all probability been gradually sinking under the weight of his duties; and in his correspondence, he continually complains of feeling that he was *growing old*. Fresh difficulties were constantly rising around him; and, at this time, he was considerably perplexed by the conflicting opinions of the advocates-general of Calcutta and Madras, respecting the legality of establishing a consistorial court, and by certain doubts as to his power of consecrating churches, and of the exercise of his other episcopal functions. An alarming indisposition, under which Mrs. Middleton had been suffering, had been an additional cause of extreme disquietude; and the very idea of the possibility of being left without her in solitude and destitution, filled him with most painful apprehensions. At the same time he had lately been kept in a state of harassing suspense, by the irregularity of official communication from home; in allusion to which, he thus expresses himself, in the last letter which he wrote to Mr. Norris, dated June 8, 1822.—“Three ships, bearing several thousands of letters for Calcutta, have brought me but two or three, of no interest, and of a very old date. It is impossible that any man in England, in the centre of life and business, and intelligence, can comprehend the sensations which such disappointments create. He must first place himself in my situation.”—(Vol. II. p. 310.) Still there were no visible indications that the result of these concurring trials would prove so immediately and lamentably fatal.

On the Monday preceding his death, the Bishop gave his customary dinner to the Clergy; and though the indecorous behaviour of one of the Chaplains had greatly agitated him in the early part of the day, the impression wore off, and he became unusually animated and cheerful. Contrary to the advice of his physician, his zeal unfortunately led him to visit the College, on Tuesday, July 2, at an hour of the day, when such a step would necessarily be attended with danger; and the visit was the last which he paid to this scene of his most ardent hopes and holy aspirations. In the evening, however, he remained, to all appearance, in perfect health; and conversed for some time with Mr. Bayley, the government-secretary, on his present plans, and future hopes and prospects.

On the Wednesday he was occupied for eight hours together in writing to government respecting the proceedings in the supreme court above alluded to. He then declared that he was quite exhausted; and proposed to Mrs. Middleton, who had been suffering from ill health, that she should accompany him in the carriage before the sun was gone down. They had not proceeded far, when the slant sun, which is always dangerous, and especially at the damp and sickly season of the year, shone full upon him. This slight cause, acting upon a shattered frame of nerves, was sufficient to produce fatal effects. He immediately

declared that he was struck by the sun, and returned home. On retiring to rest, he said that he thought himself seriously ill, and that he knew not what would be the consequence. He, nevertheless, positively refused to call in medical advice. In the course of the evening his symptoms became aggravated to an alarming degree, and indicated the presence of fever of a type and character scarcely known in England, and very rare even in India. The high pulse, hot skin, and other ordinary symptoms, were present only in a very slight degree; neither were they prevalent, in any considerable extent, during his illness. But there appeared, from the very first, a most distressing anxiety, irritability, and restlessness, which it was impossible to subdue, and which made his illness doubly painful to his family and his friends. He repeatedly insisted on getting up to write; and it was not without the greatest difficulty that he was restrained from actually doing so. All this while, he most strictly forbade Mrs. Middleton to send for a physician; till, at last, on Thursday, the fever had become so violent, that he was persuaded to call in Dr. Nicolson, on whose experience and skill he placed the greatest reliance. He was now, perhaps, fully conscious of his danger. Still, it seems, he would not allow any intimation of his alarming condition to be conveyed to his friends; and, almost to the very last, they remained in total ignorance of the extremity of his danger. In the course of the following Monday there were slight appearances of amendment. Some hopes were even entertained that the danger was passing by, and that a favourable crisis might be at hand; but these were soon dissipated by an alarming accession of fever and irritability, which came on towards the evening. He then quitted his library, and walked incessantly up and down his drawing-room, in a state of the most appalling agitation. About nine o'clock, his chaplain, Mr. Hawtayne, was admitted to see him; and was inexpressibly shocked to find him on his couch, in a state, to all appearance, of violent delirium; his thoughts wandering, his articulation gone; his faculties, in short, a melancholy wreck, at the mercy of the tempest which had shattered them. In that condition he lay, breathing and struggling violently, till a short time previous to his departure. The severity of the conflict then appeared wholly to cease. A smile of unspeakable serenity and peace spread itself over his features, and, in a few minutes, he gently expired. Such was the tranquillity of the last moment, that it was not marked by a struggle, or even by a movement.

Thus departed Thomas Fanshaw Middleton, precisely at the hour of eleven, on Monday night, July 8, 1822, in the fifty-fourth year of his age, and the ninth of his consecration, to the inexpressible loss of the Christian Church.—Vol. II. pp. 320—322.

The news of the Bishop's death was received both in India and England with every mark of respect and veneration for his memory; the two Church Societies were foremost in their expressions of regret, at the loss which they had sustained. Their proceedings were detailed in our Journal at the time; and in June, 1827, a sketch of the character of the departed Prelate appeared in our pages, from the pen of Mr. Le Bas. We shall, therefore, excuse ourselves, on the plea of the length to which this article has already extended, from inserting the admirable delineation, founded upon it, which the author has given in his "Life." Mr. Le Bas had added a supplementary chapter, relative to the affairs of the Indian Church, since the death of Bishop Middleton; the subject of which we have in part anticipated in our review of the "Life of Bishop Heber;" and we shall in all probability follow up the history, with a memoir of Bishop James, at an early opportunity.



ART. II.—*Sermons on various Subjects and Occasions. By the Rev. WILLIAM JONES, A. M. F. R. S. late Minister of Nayland. Now first published from the Original MSS. Edited by the Rev. WILLIAM HENRY WALKER, A. M. Fellow of Queen's College, Cambridge, and Chaplain to St. George's Hospital. 2 vols. 8vo. Pp. xx. 378; viii. 397. London: Rivingtons. 1830. Price 1*l.* 1*s.**

THIS title naturally arouses expectations; and from us will a great portion of the theological world demand some account how far these expectations are likely to be fulfilled. Nothing so nearly approaches an interview with a deceased friend, as when some valuable writer, with whom we supposed we had made all permissible acquaintance, suddenly appears before the public as the author of something more. Who remembers not his sensations at the discovery of Milton's posthumous treatise? The name of Milton may, in some ears, seem degraded by comparison with that of Jones of Nayland; and certainly, on the ground of genius, imagination, and elegance, no two men could be more dissimilar, and no parallel more prejudicial to the theological hero. But in his own province, profound and sober views of revelation and ecclesiastical antiquity, the comparison would be no less unjust to the divine. Those who are acquainted with the rough but vigorous and demonstrative eloquence of Jones, will read the advertisement which states the appearance of these volumes with an excitement not inferior to that which resulted from the announcement of another production of Milton. Such, at least, was our own experience; and, acting beneath its influence, we eagerly caught up the book, and, presuming on the sympathies of our readers, we accordingly bring it to their notice.

The Sermons in these volumes, published by the author's grandson from the original MSS., possess not only very deep intrinsic excellence, but they have also a merit of a peculiar kind, which, though it may not enhance their value as literary performances, yet, as studies for the practical divine, renders them eminently important. They are evidently intended for the rustic pulpit; and their simple perspicuity is just what the conscientious country minister would desire to attain for himself.

If tried at the bar (says the editor) of rigid and austere criticism, where style, independently of matter, is the only recommendation, many of these Sermons may possibly be condemned: but a verdict on such grounds ought to be held of no more importance than the opinion of the coxcomb, who despises the man of understanding if his dress is not quite in the fashion.—Vol. I. p. viii.

We can assure the amiable editor that none can more cordially despise such coxcombry than ourselves. The unwrought gold of Jones will outbuy the tinsel filagree of thousands whom the world



styles "eloquent orators," and who are hawked from week to week in "The Pulpit," and similar prints.

"————— rideri possit, eo quod  
Rusticius tonso toga defluit, et male laxus  
In pede calceus hæret. At est bonus, ut melior vir  
Non alius quisquam; at tibi amicus; at ingenium ingens  
Inculto latet hoc sub corpore."

But we should do injustice to Jones if we did not state that these country sermons, so austere in their simplicity, make no approximation to vulgarity. They are as far removed from that colloquial familiarity which too often compromises the dignity of the pulpit, as from those graces of artificial composition which no less frequently sink the genuine uses of all preaching in a mere literary display. Nay, of the two, the former of these errors is, perhaps, the more cautiously avoided. Unaided by any exterior or adventitious ornament, the language often rises with the subject, and without deserting its plainness, impresses the reader with its majestic energy.

The publication of these Sermons at the present crisis is especially well timed. The name of their author will obtain them a perusal with all who have any relish for masculine logic and solid learning; flippancy itself will scarcely dare to contend that no weight is due to the opinions of "Jones of Nayland." The political foresight of Jones was not inferior to his critical sagacity, and his constitutional firmness equalled his theological orthodoxy. Hence, at a time of almost unprecedented convulsion, the Christian suasion of Jones may allay the troubled waves; and the Clergy, whose lot is cast in these "days of trouble, of rebuke, and of blasphemy," will find in these volumes not only an armoury, from which they may furnish themselves with weapons of war, but a palæstra, wherein they may exercise themselves in the use of their arms, and learn how to wield them with more effective skill. The materials and the style have both their congruities, which the Clergy, and the country Clergy especially, will find abundantly available. We are not recommending political sermons, which we now, as ever, most earnestly deprecate; but there is a wide difference between political preaching, and a Christian vigilance to secure those opportunities of edification which passing events possess, and to direct in a safe and Christian channel those energies which are abroad for naught or for evil. In a word, it is quite obvious that the duties of the Christian preacher are not the same in times of public excitement as they are in periods of profound tranquillity. A temperate discussion of such topics as may allay popular irritation, by inducing the habit of regarding all things under a Christian aspect, is what the Minister's obligations demand; but it is a delicate and invidious task, demanding the prayer, the piety, the tact, and the

soberness of a Jones. Nor does the temporary interest of these Sermons alone consist in the reflection which they suggest on the sequence of political providences; the just rights of the Church, and their inseparable connexion with true spiritual religion, are here luminously and intrepidly treated, with the firm decision of a soul sensible of its onerous trust, not valuing the fashions of the world, or the applause of men, but "speaking the truth in love," "whether they will hear, or whether they will forbear."

Jones's times, like our own, were distinguished by open and systematic attacks on all that Christians and Englishmen hold sacred, from the ark of divine truth, and the fabric of the civil constitution, to the most minute details by which the injury of either appeared to be probably attainable. But there was this difference, that the heaven was much less intimately circulated. A large portion of the body politic was then sound and healthy, and strongly predisposed to resist the contagion. Hence, with an enemy who laid Europe prostrate at his feet, and the dearest desire of whose heart was to make the ruin of this land conspicuous amid his works of desolation and misery, Britain stood erect, and, at length, trampled on her merciless foe. But it is now otherwise; the poison has now taken possession of the whole system, and every hand which would extend the healing draught is assailed by the rabid fury of a precipitate multitude. What in the time of Jones was loyalty and orthodoxy, is now bigotry and superstition. Things, however, do not change their nature with their name; and the cool plain statements of a clear and sober intellect will have their weight with all who have not fallen under a judicial infatuation.

We now proceed to lay before our readers a few specimens of the style and matter of these Sermons, taking, however, some of the most characteristic. It is remarked by his editor,

There are many to whom the matter will be far more obnoxious than the manner. Such important truths as are here brought forward, in so plain, so forcible, and so unqualified a manner, will necessarily give offence both to ignorant and to malicious men, who are systematically hostile to all the established religious institutions of their country. This was the fate of his works published when he was living; and it would be unreasonable to entertain a hope that among such persons these his posthumous labours will be better received. But it matters not: for he who during a long life on earth, in which he employed all the powerful energies of his mind in defending the cause of true religion, and attempting to advance the *real* interests of his country;—he who is now reaping the fruits of his labours in the glorious company of saints and angels before the throne of God, may probably derive some satisfaction from knowing that his works are still advancing the great cause for which he so earnestly laboured; but he is placed infinitely beyond the influence of all the petty censures of malicious men.—Vol. I. pp. viii. ix.

Nothing, indeed, is more conspicuous in Jones's writings, than his contempt for the *mere* praise of men. He never once disguises or

qualifies a truth, to conciliate a mistaken liberality, or to flatter an ignorant susceptibility. For example, in a lecture on the Liturgy:—

Ever since man fell into disobedience, and was driven out of Paradise, that is, excommunicated from the only Church which then was, no man hath any right to intercede even for himself, much less for any other person: no man cometh to the Father, none can approach to him but through the intercession of his beloved Son; neither can this be done but by *his* appointment; for no person can act for another, but in virtue of an actual commission giving him authority so to do. Therefore Christ himself appointed his first ministers, and they appoint others in a line downwards to the end of the world; and to them so appointed the promise of Christ extends, who said he would be with them "to the end of the world." We have no assurance, on any other principle, that the ordinances of God are valid to us: and if any person could shew that our ministry in this Church is not so appointed, we should then have nothing to do, but to go for it wherever we could find it. On this consideration, priests have always derived their authority from heaven: even such as had it not, always pretended to it; except in the case of Corah, Dathan, and Abiram, who assumed to themselves the priesthood, in conceit of their own personal holiness; of which singular error (singular then, but common enough now) the danger and the guilt are to be seen in the unusual terrors of its punishment; which case is a standing memorial to the end of the world, to shew how this matter is understood by God himself, who hath no respect to human parties, and from whom there is no appeal.—Vol. I. pp. 243, 244.

Again:

If it should be supposed that the work of teaching may be assumed by any person who hath understanding: we are to remember, that it was not assumed even by Christ himself, who did not exercise the office till after that outward commission given to him by a voice from heaven at his baptism; for it is written,—“From that time Jesus began to preach.” His doctrine was afterwards spread over the world by *appointed* teachers, and by those *only*, to preserve truth of teaching and to prevent disorder: and the rule of God must be complied with, if we expect the blessing of God. The understanding and learning of one man may be good against another man; but nothing is good against God; without whom, none can serve in the Church to any effect. Whatever men may do there of strife or vain glory is not of God, but contrary to his will: and such, instead of having God with them, will have him against them. It were better that there were no teaching, than such as is contradictory, of some against others; because such teaching, instead of edifying and promoting faith and piety, tends to stir up discord and hatred, and exposes Christianity to the contempt and blasphemy of the ungodly; for it must have the appearance of error in the eyes of the world, so far as it sets men at variance. Truth, being one in itself, naturally unites men to one another who receive it; while error, being uncertain and various, breaks them into parties, and breeds disputings and quarrelings. It was therefore laid down as a fundamental in the Church discipline, that all should teach by one rule, according to what they had received. And our Church acted wisely, when it appointed a form of doctrine to be subscribed, and composed the Homilies of the Church, to keep up uniformity of wholesome teaching, such as is there to be found.—Vol. I. pp. 258—260.

In the lecture whence we have extracted this last, there are some most admirable observations on the doctrine of absolution, as held by the Anglican Church; the length of which, we regret to say, precludes us from transcribing them, while they will not admit of abstract, without injury to their force. We can promise our readers much pleasure, and some of them profit too, from the perusal.

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Nothing, indeed, is more conspicuous in Jones's writings, than his contempt for the *mere* praise of men. He never once disguises or

qualifies a truth, to conciliate a mistaken liberality, or to flatter an ignorant susceptibility. For example, in a lecture on the Liturgy:—

Ever since man fell into disobedience, and was driven out of Paradise, that is, excommunicated from the only Church which then was, no man hath any right to intercede even for himself, much less for any other person: no man cometh to the Father, none can approach to him but through the intercession of his beloved Son; neither can this be done but by *his* appointment; for no person can act for another, but in virtue of an actual commission giving him authority so to do. Therefore Christ himself appointed his first ministers, and they appoint others in a line downwards to the end of the world; and to them so appointed the promise of Christ extends, who said he would be with them “to the end of the world.” We have no assurance, on any other principle, that the ordinances of God are valid to us: and if any person could shew that our ministry in this Church is not so appointed, we should then have nothing to do, but to go for it wherever we could find it. On this consideration, priests have always derived their authority from heaven: even such as had it not, always pretended to it; except in the case of Corah, Dathan, and Abiram, who assumed to themselves the priesthood, in conceit of their own personal holiness; of which singular error (singular then, but common enough now) the danger and the guilt are to be seen in the unusual terrors of its punishment; which case is a standing memorial to the end of the world, to shew how this matter is understood by God himself, who hath no respect to human parties, and from whom there is no appeal.—Vol. I. pp. 243, 244.

Again:

If it should be supposed that the work of teaching may be assumed by any person who hath understanding: we are to remember, that it was not assumed even by Christ himself, who did not exercise the office till after that outward commission given to him by a voice from heaven at his baptism; for it is written,—“From that time Jesus began to preach.” His doctrine was afterwards spread over the world by *appointed* teachers, and by those *only*, to preserve truth of teaching and to prevent disorder: and the rule of God must be complied with, if we expect the blessing of God. The understanding and learning of one man may be good against another man; but nothing is good against God; without whom, none can serve in the Church to any effect. Whatever men may do there of strife or vain glory is not of God, but contrary to his will: and such, instead of having God with them, will have him against them. It were better that there were no teaching, than such as is contradictory, of some against others; because such teaching, instead of edifying and promoting faith and piety, tends to stir up discord and hatred, and exposes Christianity to the contempt and blasphemy of the ungodly; for it must have the appearance of error in the eyes of the world, so far as it sets men at variance. Truth, being one in itself, naturally unites men to one another who receive it; while error, being uncertain and various, breaks them into parties, and breeds disputings and quarrelings. It was therefore laid down as a fundamental in the Church discipline, that all should teach by one rule, according to what they had received. And our Church acted wisely, when it appointed a form of doctrine to be subscribed, and composed the Homilies of the Church, to keep up uniformity of wholesome teaching, such as is there to be found.—Vol. I. pp. 258—260.

In the lecture whence we have extracted this last, there are some most admirable observations on the doctrine of absolution, as held by the Anglican Church; the length of which, we regret to say, precludes us from transcribing them, while they will not admit of abstract, without injury to their force. We can promise our readers much pleasure, and some of them profit too, from the perusal.

The Sermons which refer to national depressions and deliverances, are in the highest degree valuable; not only for the enlightened and Christian views which they present of history, and the familiar manner in which they bring the application of the deepest practical truths to the hearth of the peasant, but for the keen and searching examination of futurity which the sound wisdom and inductive talent of their author occasionally produced. Jones had a peculiar facility in the just application and uses of scripture history; and in his Sermon on Hezekiah and Sennacherib, preached on the occasion of a general fast, in 1798, he draws a vigorous parallel between Hezekiah and George III. on the one hand, and the Assyrians and French on the other. In the course of that Sermon, and, as it were unconsciously, he throws out the following:—

We here see a good man brought into great distress by an invasion from wicked enemies; and that man is a king. His enemies were men of a different religion; idolaters and blasphemers, who defied the true God, whom Hezekiah worshipped. They came against him with a mighty host, and held him in utter contempt. They had made themselves formidable by their conquests; and the king allows it: "Of a truth, Lord," said he, "the kings of Assyria have destroyed the nations and their lands." But they agreed that because they had destroyed other nations, they should therefore destroy Jerusalem: but this did not follow; there being a reason under God why it should not be so; which reason they did not understand. *The king Hezekiah had condescended very much, in order to make his peace with these invaders: but instead of being pacified, all he had done seemed to have provoked them the more.* WHICH IS ALWAYS THE CASE: COMPLIANCES NEVER FAIL TO MAKE AN INSOLENT AND UNPRINCIPLED ENEMY MORE OUTRAGEOUS THAN BEFORE. So the enemy came on again with a greater multitude, threatening and blaspheming; discouraging the people as much as they could with their brutish insolence of manners.—Vol. I. pp. 275, 276.

With what a bitter commentary has this sentiment been confirmed by the conduct of the Whigs, Radicals, and Papists, since the passing of the Popish bill! Take again the following awfully exact, and almost prophetic description:—

We may add to these errors of the times, that restless desire of innovation, and those levelling principles, which have pervaded all ranks and degrees of men; forming a train, which perhaps only waits till some unforeseen occurrence shall kindle it, to destroy at one tremendous explosion, our constitution in Church and State; as it hath happened in a neighbouring kingdom, whose example is recommended to our imitation, and may be enforced, if due care be not taken to prevent it. Sedition, which used formerly to hide its trains of mischief in caverns under-ground, now brandishes its torch in broad day-light: and the policy of the age (too deep for me to understand) leaves it to itself, and waits to see what it will do; and when the streets are in flames, tries to put out the fire as well as it can; and disperses a lawless multitude with blood and slaughter, which might have been restrained and saved by a timely execution of the laws.—Vol. II. p. 389.

That our readers may see how clearly the ordinary and universal duties of Christianity are treated in these valuable posthumous

productions, we shall conclude our article by adducing a couple of these at random.

Is there not also a lamentable forgetfulness of that important charge which Christ gave to his disciples to *have peace among themselves*, and to regard that peace as the great testimony to the world, that the religion he has given them is the truth, because truth alone can maintain peace among mankind? But how is this observed? *Private judgment* hath been slyly introduced, and weakly admitted, among Christians, instead of faith; and as faith unites Christians, this must divide them, which it hath effectually done: and the matter is come to that pass, that the principle is now established as a right no longer to be contradicted; a right which justifies every man in his own way: so that schism, once the greatest of sins, is now no sin at all; discord is as good as peace; piety *without unity* is as acceptable to God, as piety with unity; and falsehood, if a man fancies it, will serve his purpose as well as truth. With these loose opinions, what must become of Christianity, if men can do as well without it? The old wisdom taught us, that "There is no condemnation to them that are in Christ Jesus:" the new-fashioned charity teaches, that there is no condemnation to them that are out of Christ Jesus. What can become of the Church, of the priesthood, of the sacraments? They must all be of no value; the levelling divinity has made all professions equally good; in consequence of which they must all in the issue be equally bad; and the profession of Christianity, so far as man can effect it, be lost in the world.—Vol. I. pp. 220, 221.

Some there are who think it answers little purpose to come to church unless they can hear a sermon; but they know not what they mean, for they are unjust to themselves if they prefer the speeches and compositions of their ministers, commonly called preaching, before the heavenly acts of devotion in confessing their sins, imploring the Divine blessing, and hearing the Holy Scriptures, such large portions of which are appointed on all occasions for the public use of the congregation; and they are the preachings of the Holy Ghost, a few words of which have depth and meaning enough to furnish out much labour and discourse for the exercise of the minister. After all, hearing is not in itself a religious act, as prayer is; neither is it an act of charity, as prayer is; neither is the hearer himself the better for it, but as it fills him with the spirit of prayer and devotion. So that they who come not to church because there is no sermon, declare by their actions, what they would be afraid and ashamed to declare with their lips, that all the sermons they have ever heard have done them very little good, and that they do not yet understand one half of their duty, though they have been listening to sermons all their lives.

We teach children to say their prayers, and we teach them to say their Catechisms: but when they have learned their Catechism, does it follow that they are no longer to say their prayers? Would not this shew that they had forgotten their Catechism? A principal part of which is intended to teach them the absolute necessity of prayer, without which they can neither obtain the grace of God, nor be in any capacity of keeping his commandments. Hence it appears, that they who are above prayer, are below their Catechism.—Vol. II. pp. 343—345.

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## LITERARY REPORT.

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*The Family Monitor*, July, 1831. London: Hatchard and Son. Price 1s.

SOME time since we hailed the appearance of this monthly publication as a work likely to do much good to

those for whom it is written, and amply to repay the good wishes of its industrious editors. We are glad that it has succeeded so well, and so fully realized our hopes. There have been some



little alteration and improvement since its first appearance; the title, "Servants' Guardian," has been dropped, and that of "Family Monitor" alone retained. There are many original articles, and it appears on the whole to be progressively improving both in matter and manner. It contains much useful information and friendly advice, conveyed in an interesting form, and in a familiar style. Its object is instruction as well as amusement, which it appears to have successfully attained. On the whole, we think the "Family Monitor" an interesting periodical to put into the hands of a servant to occupy the evening's leisure hour.

Though the work is designed principally for the humbler classes, yet it contains much which others in a higher sphere may peruse with profit and advantage. An instance of this will be found in an article written, as we perceive, by a clergyman's widow, which is entitled "An Address to the Middle Classes of Society," and appears in Numbers V. and VI. This article furnishes an admirable lesson upon domestic economy not merely to "fine, or would-be fine, folks," but to many thoughtless individuals, who live unhappily, simply because they live beyond their means.

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*A Selection from the New Version of the Psalms of David, with short Practical and Explanatory Notes, for the Use of Congregations in Churches and Chapels. By the Rev. JOHN JACOB, LL.D. Minister of St. Aubyn Chapel, Devonport. Devonport: Byers. London: Rivingtons. 1831. 12mo. Pp. 72.*

EVERY sincere worshipper in the temple of God cannot be otherwise than rejoiced at the very general consent with which Psalm-singing has, of late years, been advanced to its real importance in the service of the Church. One proof of this feeling is manifest in the numerous selections and arrangements of appropriate portions from the authorized versions of these divine melodies; and the attention which is paid to the tunes which appear most adapted to their occasion

and import. The selection before us is by no means undeserving of notice. It contains 150 portions from the New Version of the Psalms; and the editor has displayed considerable judgment in connecting the verses taken at intervals from the same Psalm. To each Psalm is appended a brief practical observation, to be read during the time when the symphony is playing, in order to direct attention to the proper use of this devotional exercise, and excite those profitable meditations which the passage is calculated to promote.

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*Sermons on the History of our Blessed Lord and Saviour Jesus Christ. By the Rev. WILLIAM NORRIS, M.A. Rector of Wallington, Hants, and Chaplain to His Grace the Duke of Bedford. London: Rivingtons. 1830. Pp. xi. 350. Price 6s. 6d.*

THE first of these Sermons exhibits a brief outline of the history of our blessed Lord, with a view to a more enlarged consideration, in the subsequent discourses, of those circumstances in his life, ministry, and mode of teaching, which more distinctly prove him to have been "truly the Son of God." We recommend the series as well adapted to a course of family instruction, or of afternoon lectures in a country parish. A connected Exposition of Scriptural History, and more especially of the Gospel Narrative, cannot fail to be of infinite practical advantage to the humbler classes of the peasantry, who form the principal part of the afternoon congregation of a village church.

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*Brief Remarks on the Dispositions towards Christianity, generated by Prevailing Opinions and Pursuits. Being the Christian Advocate's Publication for the Year 1830. By HUGH JAMES ROSE, B.D. Christian Advocate in the University of Cambridge. London: Rivingtons. 1830. 8vo. Price 3s. 6d.*

THESE remarks are merely an outline of a more extended treatise on a subject of the highest importance to the interests of Christianity; and we

sincerely hope that Mr. Rose will have time and health for the realization of those hopes which he holds out to his readers. The performance of such a task cannot be intrusted to better hands, or to a mind more capable of grasping a question of such magnitude. An inquiry, "whether the circumstances of the age, and the tendencies of prevalent pursuits, are favourable to Christianity, and what advantage its enemies are taking of those circumstances and tendencies, in forwarding their views and wishes," involves an investigation of the various modes of attack employed by the modern sceptic; and so completely has infidelity changed its Protean form, that, however readily the mind may conceive, the pen cannot so easily express, the development of its sophistries. But, as we intend to devote especial attention to Mr. Rose's projected undertaking, we shall content ourselves at present with referring our readers to the "Brief Remarks" for an introduction to the inquiry.

Our excellent Christian Advocate speaks of the necessity of sending forth a publication once in every year, in conformity with the injunctions of his office. We are not aware that his predecessors complied very scrupulously with the "letter of the law" in this respect. The difficulty of complying with the obligations of this, as of another of Mr. Hulse's institutions, seems to have afforded an excuse for regarding them as impracticable.

*The Biblical Series of the Family Cabinet Atlas, engraved on steel.*  
By Mr. THOMAS STARLING. Parts I. II. London: Bull. 1831. 12mo. each 2s. 6d. plain: 3s. 6d. coloured.

HITHERTO we have taken occasion to notice the Cabinet Atlas, as adapted to the purposes of geographical instruction generally. The present series, however, comes more immediately within our proper sphere of review; and we are pleased to add our most unequivocal commendation to this very useful addition to the work, as originally projected. In point of execution the maps are nothing inferior, if they are not superior, to their predecessors; and the correctness does infinite credit to the diligence and

research of Mr. Starling, and his literary associates; unless, indeed, the merit of the entire undertaking is exclusively his own. An index, on a comprehensive plan, is promised, which we shall make it our duty to examine as soon as it appears. In the mean time, we advise no loss of time in procuring the work regularly in its monthly progress, as its extensive sale may have an effect upon the later impressions. The maps already published are—the tribes of Asher and Naphtali—Zebulun—Issachar and Manasseh, and Benjamin and Dan;—the land of Moriah, with the environs of Jerusalem;—the kingdom of David and Solomon;—Mesopotamia;—and the travels of St. Paul.

*The Importance of Religious Knowledge to the Soul. A Sermon preached at Sydenham Chapel, Kent, July 3, 1831. By the Rev. JAMES HOUGH, Curate of Sydenham; late Chaplain to the Honourable East India Company at Madras.* London: Rivingtons. 1831. 8vo. Pp. 16.

It is a maxim of the Romanists that "ignorance is the parent of devotion." In opposition to this dictum Mr. Hough undertakes to prove, from Prov. xix. 2, the paramount importance of religious instruction, and the consequent duty of Christians to exert themselves for its diffusion among the poor. He deprecates, in the course of his argument, those systems which exclude all religions, or admit any religion, into their plan of education; combats the notion that ignorance among the lower classes is safer both for themselves and their employers; and proves, on the contrary, that the most ignorant are generally the most vicious:—

"In the six disturbed districts, where, last year, the incendiaries were most active, seven hundred and twenty-nine men were committed, of whom only seventy-four could read and write, three hundred and thirty-seven could read very imperfectly, and three hundred and eighteen were entirely uneducated. The whole were found to be deplorably ignorant of the first principles of religion. Of the fifty prisoners tried at Lewes, in Sussex, it

is reported that 'only one could read well.'—Pp. 12, 13.

The discourse was delivered in aid of the building of a new National School; and to this object the application of the subject is powerfully directed. Throughout, the argument is conducted with eloquent simplicity; and we sincerely trust that the appeal has not been made in vain.

*The Works of Jeremy Taylor, D.D.; with some Account of his Life, Summary of each Discourse, Notes, &c. By the Rev. T. S. HUGHES, B.D. London: Valpy. 2 vols. published.*

MR. VALPY has well merited the thanks of the literary world, and of the Church at large, by publishing, so early in his series, the works of Jeremy Taylor. We are rejoiced to find, by the title, that the project of a selection is abandoned, and the entire writings of that splendid and highly cultivated genius are to find their way into the hands of all whose education enables them to relish them, in the economical, succinct and elegant form of the "Divines of the Church of England." No writer could less afford the labours of the selector than Jeremy Taylor. His very dust is gold; every treatise, every sermon, almost every letter from the pen of that highly gifted Christian is a property which the scholar and theologian would not readily forego. Sherlock's polished and flowing oratory, Barrow's rugged, but severe, brilliant and logical declamation, often arrest the reader, when the material on which they are exerted has possibly been better wrought, and even by an inferior hand; but we cannot afford to spare one particle of Taylor's luxuriant fancy, profound reflection, devotional warmth, exuberant learning, not clumsily introduced for the sake of ostentation, but arising so naturally and beautifully from the subject, that the reader almost believes that the ancients must have been Christians. He was indeed a scribe, instructed unto the kingdom of heaven, which bringeth forth out of his treasure things new and old. But we must not let our admiration of Taylor run us beyond our limits. Suffice it to say, that we are much pleased with this edition. Mr. Hughes's summaries are particularly

valuable in the case of Taylor. The artificial character of the Bishop's compositions often conceals the thread of his argument, which is here rigidly traced. As a study for the young divine no analysis could be preferable. A sermon constructed on these outlines can scarcely fail to be useful in any congregation.

*The Crisis: or, The Signs of the Times with regard to the Church of England at the present moment. A Sermon preached in St. Luke's Church, Liverpool, on Sunday, June 5, 1831. By the Rev. JAMES ASPINALL, A.M. Minister of St. Luke's, and Domestic Chaplain to the Right Honourable Lord Clonbrock. Liverpool: Cruickshank. London: Rivingtons. 1831. 8vo. Pp. 20.*

If this impudent tirade had been delivered in St. Luke's Hospital, London, instead of in St. Luke's Church, Liverpool, the scene of action would have been far more worthy both of the discourse and the preacher. Is the house of God to be desecrated by the crude and ill-digested attacks against the Church of persons who call themselves ministers of her communion; and are the worst of passions to be excited within the very walls of her holy places? Fearful indeed are the signs of the times, when young aspirants for popularity presume to declaim against their elders, rail against the powers that be, and trample on the most sacred institutions, for the sake of tickling the ears of the gaping multitude. At all events, "the bird that —;"—the proverb is somewhat musty, but let that pass. Setting aside, however, the ignorant, we will not believe them wilful, misrepresentations of this bedlamite harangue, we will recommend the preacher to become "lowly in his own eyes," and to divest himself of the spirit of "hatred, malice, and all uncharitableness," before he ventures to defile the temple of God by unfounded aspersions against his brethren.

*The Religion of Socrates. Dedicated to Sceptics and Sceptic-Makers. London: Fellowes. 1831. 8vo. Pp. 106.*

HERE is another precious packet of trash and trumpery, fresh from the

*Pottery* of Oriel College, in the University of Oxford, and written withal by a *Clergyman!!!* of the Millman School of the Church of England. We are glad to see that he is ashamed to publish with his name. In a word, this treatise is neither more nor less than an attempt, disguised under the garb of liberality and candour, to set the "religion of Socrates" upon the same footing with the *religion of Christ*. The "Sceptics," to whom the affair is dedicated, are those unhappy persons, we presume, who reject the divine authority of the Athenian sage; the "Sceptic-makers," it is very plain, are those conscientious members of the Church of England, who, if ministers, attribute some degree of obligation to their ordination vows; and, if part of the flock of Christ, look for "the comforts of the purest hope and the warnings of the purest fear," in the scriptures of the Old and New Testament, rather than in "unauthorised fables of mythology." This Oxford Divine seems to be of a contrary way of thinking, and would fain save religion from contempt by divesting the sacred oracles of "mysticism and superstition." (p. 58.) By these terms we have reason to think that the sublimer doctrines of the Trinity, the Incarnation, and Spiritual Influence, are intended; but—we are nauseated with the subject, and advise our readers to commit the volume, if they are unfortunate enough to possess it, to the flames.

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*The Farmers and the Clergy. Six Letters to the Farmers of England on Tithes and Church Property.* London: Roake & Varty. Pp. 72.

THIS pamphlet ought to be placed in the hands of every farmer throughout Great Britain; and the Clergy would do well to peruse it seriously and often, that they may be enabled to defend their order when assailed, as is too frequently the case, by ignorance and prejudice. Letter I. is upon the subject of paying Tithes; II. On the History of Tithes; III. On Bishops' Incomes; IV. On the amount of the

Tithes and Fees; V. On the incomes and residence of the Clergy; VI. On the necessity of an Established Church.

Upon all these points the author has displayed deep research and profound discrimination. He has cleared the character of the Priesthood from charges of rapacity; he has vindicated the Established Church against the groundless assumption that she is wallowing in wealth, and unmindful of the interests of the people committed to her charge; and proved not only that the Clergy are in themselves an efficient body, but that the farmer would not be benefited, whilst the poorer classes would be greatly injured by their destruction.

Of the incalculable advantages derived from the Established Church let the Edinburgh Reviewer, at best a doubtful friend, speak; "It is no ordinary national benefit to have a number of well-educated men dispersed over every part of the kingdom, whose especial business it is to keep up and enforce the knowledge of those exalted truths which relate to the duties of man, and to his ultimate destiny; and who, besides, have a sort of general commission to promote the good of those among whom they are settled, in every possible manner; to relieve sickness and poverty, to comfort affliction, to counsel ignorance, to compose quarrels, to soften all violent and uncharitable feelings, and to reprove and discountenance vice." And again; "In retired parishes, the family of a clergyman is often a little centre of civilization, from which gleams of refinement of manners, of neatness, of taste, as well as of science and of general literature, are diffused through districts into which they would never otherwise penetrate."

Surely this picture, drawn by such a hand, is calculated to make the rude spoiler hesitate in his work of devastation. Surely these are objects for which the permanency of a Religious Establishment ought to be secured. But the work before us is fortified by many such arguments; and from its intrinsic and original merits, as well as its valuable extracts, claims the gratitude of that Church which it so ably defends.

## A SERMON

FOR THE TWELFTH SUNDAY AFTER TRINITY.

*(On the Forty-third Outline of the Rev. Henry Thompson's "Pastoralia.")*

2 KINGS x. 30.

*The Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel.*

IN studying the Scriptures, many difficulties occur which are to be differently explained, according to their nature. Some proceed from inadequacy of translation, the impossibility of giving clearly the same idea in different languages. These may be called grammatical or critical difficulties; and those whose leisure is not sufficient to allow them to study the originals, will, if they are sincere and candid inquirers, be content to adopt on this subject the opinions of competent persons. Other difficulties are historical; these depend for their explanation on a knowledge of the history of the time. Where we have means of acquiring this knowledge from other sources, the difficulties vanish; where we have not, we may fairly presume that the existence of such information would set our doubts at rest. There is another kind of scriptural difficulty in which no contradiction is apparent, but which is solely difficult from the greatness of its subject, and the imperfection of the human faculties. Difficulties of this nature we call mysteries; such are the unity of the Godhead in three persons; the existence of God from eternity; the relation of divine foreknowledge to human responsibility; and many other doctrines, some derivable from reason as well as revelation, which man, in his present condition, can never comprehend, but to which, if his mind be humble, he can never refuse his assent on the sole ground that they are incomprehensible. Difficulties of all these kinds then will be no stumbling-blocks to the pious, wise, sincere, and humble. But there is another kind of difficulty from which more danger is to be apprehended; this is, when any text of Scripture, taken by itself, appears to set the dealings of God against his declared distinctions between right and wrong; when God appears to be represented as the author or rewarder of evil. It is easy to an ingenious scoffer to select passages of this sort, and artfully to comment and embellish, till a weak or unlettered brother believes the God of the Scriptures no longer to be the God of nature, and resigns the sole safeguard of his practice, and the sole hope of his salvation. And even in the retirement of the closet, a text of this nature will disturb the serenity, and chill the faith, of the simple Christian; and the suggestions of the evil spirit will not be wanting, unless the aid of that Holy Being be sought, who alone can guide into all truth. But there is this advantage attendant on difficulties of this kind; they require mostly no great exercise of talent, no great advantages of education. A careful, patient, dispassionate examination of the whole subject to which they

relate, is all that, in most cases, is necessary for making every thing perfectly clear; and if the Christian will only set about this examination with candour, seriousness, and prayer, it is scarcely possible he should not succeed.

Nevertheless, it is the duty of those to whom has been committed the great and responsible charge of preparing the way of the Lord in the hearts of men, to clear that way of obstructions, by levelling every mountain and hill, and exalting every valley; and where such obstacles are immediately brought before us in the portions of Scripture which fall under the contemplation of the Church, explanation cannot be deemed unseasonable. The text, which occurs in the first lesson of the day, is one which has been employed in argument against the morality of the Bible; and I hope, in examining it by the light of Scripture generally, to shew that it has in reality no tendency to impeach the dispensations of God, but rather contains an important and profitable lesson.

The difficulty which the passage contains, when stated in the strongest manner, stronger, indeed, than the words import, still, however, as it has been stated, is this: Jehu, from the moment of his accession, was a cruel and sanguinary prince. He began by the assassination of his sovereign, Jehoram; he proceeded to kill Ahaziah, the king of Judah, and Jezebel, the widow of the late king of Israel, whose seventy descendants (for such appears to be the meaning of the word sons in this passage, and so it is often used,) he afterwards put to death. The next victims were the sons of the late king of Judah; and afterwards the idolatrous priests of Baal were massacred by an act of insurpassable treachery. While the king's zeal against idolatry was thus signalized, he was himself paying worship to the two calves erected by his predecessor, Jeroboam. After this, say the objectors, we are so far from meeting with any thing like a condemnation of such conduct, that we find rather commendation, and the promise of a blessing—"The Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel."

Now if we attend carefully to the words of the text, we find nothing commended therein but Jehu's treatment of the family of Ahab. Therefore, we are not concerned to vindicate any other part of his character, which may easily be shewn to have been one of great cruelty and ferocity. And if we attend to what that is which constitutes the crime of murder, we shall see abundant cause to acquit him in this respect, as regards the family of Ahab. Man can have no right over the life of man, except so far as is given him by God; but God, who gave the vital breath, undoubtedly can recall it when he pleases, and is doing so every day. In the government of Israel there was a vast distinction from every other administration. There God was the temporal as well as the spiritual king; and every individual in the empire was liable to an express revelation from God, the authenticity of which neither was nor could be doubted. A prophet, whose miracles or predictions evinced the truth of his



claims, declared authoritatively the will of the Lord, and the hearer in that case would be bound to comply. The family of Ahab had arrived at a great height of wickedness, and it pleased the counsels of Providence to destroy them. Jehu was the appointed instrument of their destruction; and he was no sooner acquainted with the mission with which God had intrusted him, than he had no choice on the mode of his conduct. The language of the prophet was explicit and impervertible—"Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel; and thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord at the hand of Jezebel." Jehu then would have been totally unjustifiable had he refused the commission with which God invested him; and his obedience, in this respect, was rewarded with a temporal blessing, as the performance of a civil commission in a state always is rewarded. Jehu is appointed by God to execute a political charge under him; that charge is executed, and he receives his reward for a political service, from the political head of the state. This is simply all that the text implies; it speaks not of the murder of the priests of Baal, nor of Jehu's idolatry; and that it was not intended to extend to those acts may readily be made appear. For, first, as respects the priests of Baal, the massacre of those persons was an act of treacherous cruelty. Their lives were, indeed, forfeit by the Mosaic law, and that for the best reasons; God being the temporal magistrate of Israel, the crime of idolatry was that of high treason, which, in all nations, is punished with death. Jehu might therefore have enforced the laws against all such idolaters as inhabited his kingdom, and it would have been, indeed, his duty so to have done; but there was no excuse for treacherous dissimulation. Very different was the conduct of Elijah, who defied all the prophets of Baal to a miraculous contest, and having attested, by their own admission, the authority of his office, executed on them the judgments with which he was commissioned. Jehu, perhaps, felt interested to secure the extirpation of the Baal worshippers, on account of their adherence to the late royal family, and was less intent on the means than on the end. But he certainly had no commission to act as he did; and although God may demand the life of one of his creatures at the hand of another, and thus make that lawful which is only unlawful for want of such permission, he could never command or approve an act of perfidious hypocrisy. Next, with respect to the idolatry of Jehu, it is only necessary to recite the verse in which mention of it occurs, in order to see instantly that it never was approved or rewarded by God, as the objectors absurdly insinuate—"Jehu took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sins of Jeroboam, which made Israel to sin." Here it is said that he "took no heed to walk in the law of the Lord;" and that "he departed not from sin;" expressions which directly and emphatically condemn his conduct.

From these observations, I trust it has been made to appear that the blessing pronounced on Jehu in the text was not intended to



refer in the slightest degree to any act except the extermination of Ahab's family; that it was simply a temporal blessing granted by God in his temporal capacity of sovereign of Israel; that the destruction of that family was not only an innocent action on the part of Jehu, but that he would have been extremely criminal in refusing to put it in execution, when he knew it to be the will of God. If this has been proved, the passage presents no further difficulty, as no blessing whatever was pronounced on his murder of the priests of Baal, or his profane and idolatrous practices; but, on the contrary, his country, on that account, was given up to the devastations of the Syrians.

Without presumptuously inquiring into the divine counsels, a proceeding which could only end in exposing our own ignorance and self-conceit, we may be allowed to review the transaction, and examine the character of the person selected to be the minister of this terrible dispensation. Jehu appears to have been naturally violent and cruel, and free from all the more amiable qualities of human nature. His selection for the terrible office, appears to have been no favour on the part of God, but his own internal fitness for the purpose seems to have gained him the distinction, which a mind otherwise constituted could not have executed without pain. So far as we can judge from the rest of his actions, his obedience was tendered with alacrity, not from any love to God, but on account of the welcomeness of the command; this obedience was rewarded temporally, and in a manner suitable to its nature; he had removed one family, and his family were on that account to enjoy a certain succession in the kingdom; but that Jehu was a happy character, we have little reason to believe, and as little can we affirm of the happiness of his descendants. The privilege was a civil one, and nothing more. But neither the conspicuous interposition of God to raise Jehu to the throne, nor this encouraging promise of reward, could make him lose sight of what he supposed to be his worldly interests; the same motive which induced Jeroboam to erect the idols at Bethel and Dan,—a dread, lest the Israelites should return to the allegiance of the crown of Judah,—is uppermost in the breast of Jehu; he will not submit the protection of his throne to Him, who has promised to sustain it, and who alone can redeem the promise; he trusts to worldly policy, even when that policy directly contradicts the will of that God whose protection it distrusts, and while he commits massacre in his zeal against idolatry, becomes himself a shameless idolater.

From the review of this character, we may derive for ourselves, if we choose to employ them, considerations the most profitable in searching our hearts and trying our conduct. The commission of God, my brethren, directed to us all, commands an absolute extermination of all that family of evil propensities, which, like the numerous progeny of Ahab, govern while they pollute the soul. But all men are not alike prone to the same sins; and there may be some which scarcely excite a temptation. A man may never feel any wish to do other than honour his parents, independently of every religious consideration; his circumstances may place him above the temptations of theft or fraud; and it may not be his interest to bear false witness against his neighbour. With these precepts he may cheerfully comply: but is

he on this account to assume the pretensions of an heir of the kingdom of heaven? Is this denying himself, and taking up his cross to follow the Saviour? Is this devoting to the interests of his Lord, his whole self, soul and body, bringing into subjection every thought and action to Christ, and living in strict obedience to his commandments, both in what he does, and what he leaves undone? Certainly it is not. Every duty must be fulfilled, every requirement complied with, whether agreeable or irksome, until the love of Christ makes us welcome, whatever is done or suffered for his sake, as the poor but necessary offering of a ransomed sinner. We find some duty either agreeably or easily discharged, and we immediately flatter ourselves, that we are blest with virtuous inclinations. But, to ascertain whether ours is the obedience of Jehu, or the obedience of a Christian, we must inquire, whether we take heed to walk in the law of the Lord with all our heart; whether there be not still some darling vice, some obstinate depravity, which we would rather perish eternally than deny; to support which, we are heaping sophistry on sophistry, even against the word of God: as long as such inclinations as these lurk within the heart, we are flattering ourselves with a false belief of peace and reconciliation. The duties which we perform are not rendered from a principle of faith and love towards God, but are the result of accidental inclinations, or, at least, of indifference. For it is the motive that God requires, after all; man judgeth by the outward appearance; but the Lord looketh on the heart. Jehu fulfilled the word of God,—by putting Ahab's family to death; but did he so for the love of God? Certainly not. He loved the work, but not Him who commanded it, or he would not have been so ready to disobey on other occasions. Christians may love some of their Lord's commands, and not love the Lord who imposes them. They may see distress and relieve it, not for his sake, but because the sight is grievous to themselves; they may shun intemperance, because they dislike it; but this is not the holiness which the Lord requires. He requires them to obey in all things, so far as they can; and to do so for the love of Him who has done for his creatures all that infinite power and goodness could do.

We are also warned by this passage of the Scripture history, that we must not only do what God commands, but we must do it as he commands. Jehu might execute the priests of Baal; he might not murder them. Our salvation must be sought in the manner which God prescribes, and in no other. "Other foundation can no man lay than that is laid, Christ Jesus;" and if we build on any other, we shall find we have been building on the sand. Good works are required of all as the necessary evidences and fruits of faith; without them we have no good hope of acceptance with God; and according to them will every man be rewarded. But we must always remember, that they are the superstructure and not the foundation, and that the great condition of our salvation is the infinite and eternal sacrifice of the blessed Son.

Moreover, the conduct of Jehu instructs us to examine our zeal against sin. We find him punishing idolatry with death, and yet living in the practice of this vice himself. Perhaps he argued, that

Baal was a false God altogether, and that under the symbolical calves the true God was worshipped. Wretched and unavailing subterfuge! But not more wretched, nor yet more unavailing, than much which may be heard every day from the lips of those who condemn loudly in others what they readily excuse in themselves. To indulge at once their love of slander, and their favourite sin, they draw distinctions, where none have been drawn by the finger of God; but their condemnation is written in the unanswerable question of the Apostle, "Thinkest thou this, O man, which judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?"

Lastly, from the example of Jehu, we learn to put our trust in God alone for the success of our worldly interests. His presence, his care, and his providence, are visible in the whole conduct of the world, and are affirmed in the very strongest terms in the Scriptures. And yet, like Jehu, with the evidence of his agency before our eyes, we would rather trust in our riches or our powers, than in the all-sufficient aid of God. As long as our duty appears to travel in the road of our inclination, we pursue the journey readily: let the paths diverge, and inclination is instantly followed. But this is a very narrow-sighted policy, to say nothing of its sordid ingratitude. God, who has given the Christian the earnest of all good things in giving his Son, who nourishes and cherishes his creatures daily, will not forsake those who do their duty, and trust to him for the result; and, although the appearances of worldly policy may sometimes be at variance with duty, the reality never will; for we have the assurance, that God will make all things work together for good to them that love him; and this good will be experienced in peace of mind, the greatest of temporal blessings, and hereafter assume the form of everlasting happiness. The real trial of our faith is when every human probability seems opposed to the fulfilment of duty: if then we choose firmly the way of God, and determine to adopt no other guide, we may feel assured, that we are not deceiving ourselves, and that we are indeed in that state of grace which, if persevered in, will ultimately, by God's blessing, place us in a condition of eternal salvation.

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## MISCELLANEOUS.

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### ON THE EARLY FATHERS OF THE CHRISTIAN CHURCH.

#### No. XIII.

#### IRENÆUS.

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*Irenæus omnium doctrinarum curiosissimus explorator.—Tertull. adv. Valentin. c. 5.*

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It has been repeatedly urged by the adversaries of Christianity, from the days of Celsus to the present time, that the prevalence of heresy in the early ages of the Gospel is a valid reason for its rejection as a divine Revelation. The argument rests upon the assumed im-

probability, that any insufficiency of evidence would have been allowed by God to give room for a diversity of sentiment ; or that the apostles would be wanting in power to preserve their writings from corruption, and to prevent the least defection from the doctrines which they taught. That there were wise reasons for leaving mankind to the free exercise of their own judgments in matters of faith, there can be no doubt in the mind of the believer ; and with this freedom a diversity of opinion on religious subjects, as on all other subjects of importance, could not have been prevented without a standing miracle. It would be no less preposterous, therefore, to renounce Christianity, in consequence of the conflicting notions of its professors, than to reject the use of medicine because physicians are not unanimous in their theories of disease ; or to abjure philosophy altogether on account of its variety of sects.\* Indeed the heresies of the primitive Church, instead of invalidating the authority of the Gospel, afford a powerful corroboration of its truth. Christ and his Apostles had repeatedly foretold these divisions ; and therefore the fulfilment of their prophecies established their divine commission. Nor is the advantage which infidels have taken of the early heresies, to throw discredit upon Christianity, at all commensurate with the service which their existence has afforded to the promotion of the Christian cause. In the appeals which each contending sect made, with equal confidence, to the New Testament, in support of their particular doctrines, they afforded their individual and collective testimony to its authority ; † and in the inquiries which resulted from these appeals the force of truth has frequently detected the errors of the appellants. But in these latter days, more especially, an acquaintance with the various tenets, maintained by the primitive seceders from the orthodox faith, afford ample materials for the illustration of the Scriptures. Without this knowledge, indeed, many parts of St. John's Gospel, and of the Apostolic Epistles, would be wholly unintelligible : and for its acquisition the principal source of inquiry is contained in the Patristical writings.

Of the Fathers to whom we are indebted for an exposition of the heretical sects and doctrines of the primitive Church, the first in point of time, as well as of reputation, is IRENEUS. The place of his birth is uncertain ; but his name sufficiently indicates that he was of Greek parentage, and his early education under Polycarp renders it highly probable that he was a native of Smyrna. To the benefit which he derived under his venerable instructor he repeatedly alludes, and dwells in his letter to Florinus (ap. Euseb. Hist. Eccl. V. 20.) with fond delight on his youthful recollections. It has been said that he was a disciple of the Evangelist St. John, and the angel of the church at Thyatira, to whom the letter is addressed in Rev. iii. But this notion,

\* Origen. c. Cels. Lib. V. p. 271. Εἴπερ δὲ τὸ εἶναι αἱρέσεις πλείονας ἐν Χριστιάνοις, κατηγορίαν ὀφείλει Χριστιανισμοῦ εἶναι· διὰ τί οὐχὶ καὶ φιλοσοφίας κατηγορία... ἐν ταῖς αἱρέσεσι τῶν φιλοσοφούντων διαφάνεια, οὐ περὶ μικρῶν, καὶ τῶν τυχόντων, ἀλλὰ περὶ τῶν ἀναγκασιωτάτων ; Ὡρα δὲ καὶ ἱατρικὴν κατηγορεῖσθαι διὰ τὰς ἐν αὐτῇ αἱρέσεις.

† Iren. III. 11. 7. Tanta est autem circa Evangelia hæc firmitas, ut ipsi hæretici testimonium reddant eis, ut ex ipsis egrediens unusquisque eorum conetur suam confirmare doctrinam.

to which his own testimony is directly opposed, rests upon the single authority of a Romish writer of comparatively recent date. His advantages, however, were only one degree removed from those of Apostolical tuition. The admonitions which he had received from Polycarp were subsequently improved by the lessons of Papias; and he often speaks of certain elders, who had conversed with our Lord himself and his disciples, from whom he had derived no inconsiderable knowledge of divine things. Hence that purity of doctrine, and thorough acquaintance with the Scriptures, which pervade his writings; and that unaffected piety and fervent charity which formed the distinguishing features of his character.

From his connexion with Polycarp, various conjectures have been formed respecting the time of his birth. Tillemont assigns this event to the year 120; and Dodwell places it as far back as the year 97, on the supposition that he was twenty-five or thirty years of age, at the period of his sojourn at Smyrna. At this age, however, he would scarcely have described himself as *παῖς ἐτι ὢν* (Epist. ad. Flor.), and *ἐν τῇ πρώτῃ ἡλικίᾳ* (Hær. III. 3. 4); nor does the epithet *πάνυ γηραιός* very aptly apply to the Bishop, at so long a distance from his martyrdom, which happened in the year 169. Still his faculties must have been sufficiently developed to receive and to appreciate the doctrines communicated by his instructor; so that twelve, or rather, perhaps, fifteen, may be reasonably considered his age at the period of which he speaks. Under these considerations the year 140 has been assigned as the approximate date of his birth; and perhaps there is every reason to accede to this computation.

In all probability Irenæus continued under the care of Polycarp till the latter went to Rome, during the episcopacy of Anicetus; and it has been thought that he accompanied his preceptor in his journey. But his extreme youth at the time seems to set aside this hypothesis, as well as the conjecture that he was ordained deacon by the Bishop of Smyrna. It is, therefore, impossible to ascertain the time when he passed from the East into Gaul; though it is by no means unlikely that he had been admitted into holy orders before he proceeded thither. In the episcopacy of Pothinus, we find him a presbyter in the church at Lyons; and it was by that prelate, perhaps, that he was received into the priesthood. His lot was cast in troublous times, and the scene of his ministry was more especially devoted to the severest horrors of a lengthened and devastating persecution. During the whole reign of the Emperor Aurelius, the Gallic Christians had been exposed to every variety of cruelty and torture; and the Churches of Lyons and Vienne had drained the cup of misery to the very dregs. The prisons were crowded with victims, and martyrdom was hailed as a relief from their sufferings. Among the rest, Pothinus, at the age of ninety, had been seized by the soldiery, cruelly beaten, and cast into prison, where he died in two days of the injuries which he had received. An account of these proceedings is related in an epistle, addressed by the martyrs themselves, from their dungeon, to the Churches of Asia and Phrygia, which Eusebius has preserved almost entire, in his Hist. Eccl. V. 4. The letter is a valuable remnant of ecclesiastical antiquity, and it is sometimes thought to have been the composition of

Irenæus himself. Such a notion, however, is scarcely consistent with the high terms of commendation in which he is introduced, as the bearer of the letter, to the brethren in Asia; nor does it rest upon any other authority than conjecture. It has been doubted, indeed, whether the letter was sent by his hands, or whether it was not eventually despatched through a different channel. The martyrs, however, had also written another letter to the Asiatic Churches on the subject of the Montanist heresy; and as this was likewise intended for the brethren at Rome, it is probable that Irenæus,—who had been elected to succeed Pothinus in the See of Lyons, and would find it convenient, perhaps, to go to Rome in order to his consecration,—took the epistles with him. Jerome's account of the matter has been understood to favour this hypothesis; but upon what grounds it is difficult to perceive.\* With respect to the date of these letters, which some critics affix to the year 167, it should be stated, that Eusebius, in his History, expressly assigns them to the seventeenth year of the reign of Antoninus; so that the date in his Chronicle must relate to the commencement of the persecution which gave rise to them, rather than to the letters themselves. Admitting, however, an inconsistency in Eusebius, the later period, A. D. 177, is generally received upon the more credible authority of his Hist. Eccl.; and in this year the death of Pothinus took place.

Irenæus had no sooner been invested with the episcopal dignity, than he diligently applied himself to settle the disordered state of the Church, which the recent persecutions had induced. His anxiety extended itself over Gaul. He sent missionaries into the distant provinces, with a view of making converts to the faith, and confirming those who had already embraced the Gospel. Hence he is called by Theodoret, *Lumen Gallorum Occidentalium*. The prevailing heresies also, which had now become an object of considerable alarm, and by which the women seem to have been particularly influenced, occupied a considerable portion of his attention. The defection of his friend Florinus, who had studied with him under Polycarp, very sensibly affected him; and he addressed a letter to him, in the hopes of reclaiming him from the errors into which he had fallen. A fragment of this letter, in which he discussed the *monarchy*, or unity of God, and proved that he was not the author of evil, is preserved by Eusebius. (Hist. Eccl. V. 20.) He also wrote a work *against Heresies*, in five books, of which it will be necessary to speak hereafter.

The Easter controversy, which had been hitherto conducted without any breach of Christian charity and goodwill between the contending parties, was at length assuming the character of a bitter and malevolent dispute. Victor, Bishop of Rome, had even excommunicated the Asiatic Churches; and, though the other Bishops exclaimed loudly against this stretch of unauthorized power, and endeavoured to persuade him to adopt a milder course, he obstinately persisted in

\* Jerom. Vir. Ill. 33. *Irenæus presbyter Pothini Episcopi, qui Lugdunensem in Gallia regebat Ecclesiam, a martyribus ejusdem loci ob quasdam Ecclesiæ questiones legatus Romam missus honorificas super nomine suo perfert literas. Postea, jam Pothino prope nonagenario ob Christum martyrio coronato in locum ejus substituitur.*



his resolution. Irenæus, who recollected the cordiality and friendship with which Polycarp and Anicetus had lived and acted together, notwithstanding their difference of opinion on this subject, was peculiarly earnest in his endeavours to bring back peace and unanimity to the Church. He wrote a letter to Victor, in the name of the Christians of Gaul, urging him to desist from violent measures, and to bear with those who conscientiously differed from him, on a point of no essential importance to their common Christianity. (Euseb. Hist. Eccl. IV. 14. V. 24. Socr. Eccl. Hist. V. 22.) His interference had the desired effect; and it has been well remarked, that the part which he took in this unhappy discord proved him to have been, in truth, what his name denotes, "*A lover of peace.*"

Scarcely had these internal dissensions ceased to harass the Church, when it was assailed from without with a revival of the horrors of persecution. In the 10th year of Severus, A. D. 202, the city of Lyons was laid waste by a general massacre; and, according to the Roman martyrologists, Irenæus was among the number of those who sealed their witness of a "good confession" with their blood. Gregory of Tours asserts that miracles were wrought at his tomb; and the 23rd day of August is devoted in the calendar to his memory. But the authority upon which his martyrdom rests is extremely questionable. Neither Eusebius nor Tertullian have the remotest allusion to it; and though Jerome is cited in its favour, the passage (Comment. in Isa. lxiv.) is generally supposed to be spurious. Pseudo-Justin, in the *Quæstiones ad Orthodoxos* (Resp. 115.), is the earliest writer who sanctions the opinion, which may therefore be fairly considered as a fiction of the fifth century. The time of his death is unknown.

Besides the work against *Heresies*, and the Letters to Florinus and Victor, already mentioned, *Irenæus* was the author of various tracts and dissertations. (Euseb. Hist. Eccl. V. 26.) Among these were an *Essay on Knowledge*, addressed to the Gentiles; and another on *Apostolical Preaching*, addressed to *Marcianus*. He wrote to *Blastus*, a heretic, on the guilt of *Schism*; and a Treatise, *περὶ ὁγδοῦδος*, in relation to the *Eons of Valentinus*, is also attributed to him. The conclusion of this last is still in existence; and it affords a curious proof of the practice which then prevailed to a very alarming extent, of corrupting the early Christian writings for the purpose of giving a colour to heretical opinions. It is to the following effect, as cited by Nicephorus, and in Euseb. Hist. Eccl. V. 20. Ὁρχίζω σε, τὸν μεταγραφόμενον τὸ βιβλίον τοῦτο, κατὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ κατὰ τῆς ἐνδόξου παρουσίας αὐτοῦ, ἧς ἔρχεται κρίναι ζῶντας καὶ νεκρούς, ἵνα ἀντιβάλῃς ὁ μεταγράφω, καὶ κατορθώσῃς αὐτὸ πρὸς ἀντίγραφον τοῦτο, ὅθεν μετεγράψω, ἐπιμελῶς καὶ τὸν ὅρκον τοῦτον ὁμοίως μεταγράψῃς, καὶ θήσεις ἐν τῷ ἀντιγράφῳ. Gregory of Tours has a similar adjuration; as also Rufinus, in the Preface to his Translation of Origen's Treatise *περὶ ἀρχῶν*.

## FORM OF PRAYER,

*Recommended by the BISHOP of BARBADOS, to be used every morning on a Plantation.*

O LORD our heavenly Father, who givest life and health, and all things, we offer Thee our most humble and hearty thanks, for that we laid us down and slept, and through Thy goodness have risen this morning to see another day. We thank Thee for our health and strength, for our food and clothing, and for all the comforts of this life, which by Thy great mercy we enjoy : But, above all, we bless Thee for Thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and the hope of glory.

Thou, O God, hast made us, and not we ourselves : despise not then the work of Thine own hands ; keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul.

Thou, O God, of Thy tender love towards mankind, hast redeemed us by the blood of thy dear Son. Thou hast promised that whosoever believeth in Him should not perish, but have everlasting life. Lord, increase our faith more and more, that we may believe in Him, and trust in His blood, thus graciously shed, for the pardon of our sins, and daily endeavour ourselves to follow the blessed steps of His most holy life. We have sinned and done amiss. Yet hear us, Lord, for Thy mercy is great, and after the multitude of Thy mercies look upon us, and, for Christ's sake, forgive us.

Thou, O God, didst in our Baptism pour Thy Holy Spirit into our hearts, and receive us into the number of Thy children by adoption and grace. Grant, that we may continue Thine for ever, and so increase in us Thy Holy Spirit more and more, that all our doings may be ordered by Thy governance to do always that is righteous in Thy sight.

In the midst of life we are in death ; and after death cometh the Judgment. Grant, Lord, that these thoughts may make us careful how we live, that, denying ungodliness and worldly lusts, we may live soberly, righteously, and godly in this present world, and be accepted of Thee in the last day, for our Redeemer's sake.

Of ourselves we can do nothing ; but in Thee, Lord, is our hope. Look mercifully, we beseech Thee, upon our infirmities : enable us to serve Thee, our God, in all holiness and righteousness ; and our earthly master in all honesty, faithfulness, and diligence, with good will doing service as to the Lord, and not to men. So fill us with a sense of our duty one to another, that, putting away all anger, lying, hatred, and evil-speaking, we may speak the truth every man with his neighbour, and be kind one to another ; tender hearted, forgiving one another, if any man have a quarrel against any, even as Thou, Lord, for Christ's sake, hast promised to forgive us ; that thus bringing forth the fruit of good works in this life, we may of Thee be plentifully rewarded in that which is to come, through the merits and mediation of Jesus Christ our Saviour.—*Amen.*

## THE TRUCE OF GOD.

(From "*Notes on a Pedestrian Tour in Switzerland.*")

THERE are few scenes so captivating, and none more picturesque, than the road from Vevey to Lausanne; though the burning rays of an early autumnal sun rendered it any thing but a path of pleasantness to us. During our sojourn in the latter of these towns a fellow-traveller busied himself with making inquiries into the *earlier history of Lausanne*: and as borrowing (under permission) is no robbery, I shall take this opportunity of profiting by an erstling of his spoils.

St. Protasius was the first to preach the Gospel in this quarter. He had been driven out of his own country by the relentless persecutions which dyed the plains of Italy with gore, and fled into Switzerland towards the middle of the fifth century. Marius, Bishop of Aventicum, afterwards removed his See to Lausanne, and its prosperity has ever since continued on the increase. But a period of crime and darkness was, ere long, to spread over the whole face of Europe, and the horrors of war, both external and intestine, threatened its people with extinction, so far as the kingdoms of the West were concerned. Hugh, Bishop of Lausanne, at this time made a noble attempt to arrest the career of destruction, by bringing his ghostly influence to bear upon the superstitious minds of his fellow countrymen and cotemporaries. By his persuasions, the Archbishops of Besançon, Arles, and Vienne, assembled in Romont, at the head of their Suffragans, and formed a council, in which the celebrated "Truce of God" was ordained. This salutary pact forbade the faithful to bear arms against each other between Wednesday evening and Tuesday morning, from the 3d of December to the 26th of January in each year; or from the 29th of January to the close of the Easter-week. Such as transgressed against this wholesome ordinance became liable to the penalties of excommunication, and any Bishop who neglected to announce it with due solemnity was rendered subject to deposition from his office. In this way, two-thirds of the year were abstracted from the ghastly records of human passion, murder, and revenge; and an anathema, which the temper of the age invested with supernatural horrors, suspended its bolt over the heads of the guilty, whether they were of high or of low estate. A single instance will serve to shew how imperatively some such interposition as the Truce of God was called for.

The predatory expeditions which the nobles of that age sent forth for the purpose of pillaging their neighbours, or committing highway robberies, were styled "*pervasions.*" In the tenth century the diocese of Lausanne had become the theatre of such unbridled licentiousness, that every terror the law could hold out recoiled powerless before it. No alternative remained but to call forth the thunders of the Church. In the year 1000, therefore, Henry, Bishop of Lausanne, appeared on a certain day in the vestibule of his cathedral, arrayed in his pontifical habiliments, and surrounded by the whole of his clergy, with torches in their hands; and then, in the presence of the assembled multitude, he fulminated sentence of excommunication against

every living soul who should be guilty of "pervasion." A translation of this anathema will supply the place of further comment.— "From the moment when your eyes shall open upon depraved lusts, may they be smitten with darkness! From the moment when your hands shall imbrue themselves in robbery, may they wither like whitened walls! May ye weary yourselves without repose; may ye find no rest for body or soul, and the harvest of your labours be wrested from your grasp! May fear and trembling smite you when you face your adversary, and may they consume your days! May the curse of Judas, when he betrayed the Saviour, be never removed from your heads, and may it stand written on your brows whenever ye persist in the sin of pervasion! So be it unto you! Amen."

The chronicle does not record the effect which this denunciation produced; but it does record that it embroiled the courageous prelate with several barons in his diocese, and had nearly been followed by his expulsion from Lausanne. D.

#### THE EXTRAORDINARY BLACK-BOOK, AND THE REVENUES OF THE CHURCH.

##### LETTER I.

MR. EDITOR,—The following estimate of "the revenues of the Established Clergy of England and Wales," is delivered in the *Extraordinary Black-Book*, p. 48:—

Church Tithe .....	£6,884,800
Incomes of the Bishopricks .....	297,115
Estates of the Deans and Chapters .....	494,000
Glebes and Parsonage houses .....	250,000
Perpetual Curacies of 75 <i>l.</i> each .....	75,000
Benefices not parochial 250 <i>l.</i> (50 <i>l.</i> ) each .....	32,450
Church fees on Burials, Marriages, Christenings, &c. ....	500,000
Oblations, offerings and compositions for offerings at the four great festivals .....	80,000
College and School foundations .....	682,150
Lectureships in towns and populous places .....	60,000
Chaplainships and offices in public institutions .....	10,000
New Churches and Chapels .....	94,050

Total revenues of the Established Clergy .....£9,459,565

This estimate, in substance or in detail, by means of the press, and the declamatory harangues of itinerant demagogues, has obtained considerable circulation, and excited a corresponding interest. It has been published in *Bell's Life in London*, together with a classified List of the livings under 150*l.* per annum; and of the Benefices held (or supposed to be held) by pluralists, extracted from the same *Black-Book*: to which the Editor of the journal adds this piquant remark:—

We like to state and reiterate these facts. The election at Cambridge shews that the Church of England is still faithful to its character—of the most inveterate and implacable enemy to the people's rights; and if the people, when they obtain the ascendancy, do not "count and reckon" with the Church for its misdeeds, their weakness and infidelity will richly merit contempt.

Now, Sir, I am one who, through life, have had a strong disposition to "count and reckon:" and when I consider the confidence with which the estimate of the revenues of the Church is made, and the credulous simplicity with which it is received, I am not surprised at the signs of displeasure and offence which are expressed by the multitude. If the revenues of the Church do indeed amount to nine or ten millions, I am not the person to contend with those who avow their indignation and astonishment; or who think that a considerable portion of these revenues may be applied to the service of the state. My disposition to "count and reckon," however, induces me to proceed with caution, and I venture to recommend, that the fact of the excessive riches of the Church should be established, before any schemes are matured for appropriating the excess. For this purpose I simply ask the men, whose minds have been impressed with these estimates, if they live out of the land of Cokaigne (for I am persuaded that there is a philosophy, as well as a poetry, peculiar to that territory), to open their eyes and look around them: and thus, by the evidence of their senses, to prepare their minds for the consideration of a very plain and ordinary matter of fact: and I have confidence in the good sense and right feeling of Englishmen, that although, when the appeal is made to their passions and their prejudices, they are easily excited, they are not willing to persist in error, to refuse their attention to reason and truth, or to neglect any means or opportunities by which their understandings may be informed, or their misapprehensions corrected.

Now if the revenues of the Church are between nine and ten millions, that is, nineteen or twenty times more than the *Civil List*, which includes all the expenses of the Royal Household, and forty or fifty times more than the incomes of the wealthiest Peers and Commoners, I ask what becomes of them, in what strong box are they locked up, or in what vain extravagance are they spent? If a man saves, or if a man spends, but half a million of money, the people are sure to hear of him, and to express their wonder at the care of the miser or the waste of the spendthrift: and it is beyond belief that nine or ten millions should, every year, pass through the hands of the Church, and that no one should know what becomes of all this wealth, this "large mass of ecclesiastical wealth, appropriated to the maintenance of an indolent and luxurious priesthood," as it is called in the *Black-Book* (p. 4.). I ask of the gentry and yeomanry of the country, without any fear of the answer, Do the Clergy, who have not private fortunes of their own, live as if they possessed any considerable portion of this wealth; or when they die, do they leave any considerable portion of it to their children? There may be exceptions: but let gentlemen look round the country, and their answer shall decide the question. My own opinion, founded on the experience and observation of little less than twenty-five years, is, that they who officiate at the altars of the Church contribute far more of worldly wealth to her treasury than they can ever receive in return; and that the property of the individual is made the false basis of calculating the riches of the body to which he belongs.

If no one knows how these nine or ten millions are consumed, does any one know from whence they are derived? Estates producing nine or ten millions a year, must, one would imagine, be somewhere in pretty considerable masses, and it is not possible to overlook "the great possessions of the Clergy," the "immense waste, which wants surveying and enclosing, if not by act of parliament, by the act of the people." *Black-Book*, p. 4. Every one in the country knows where the estates of Lord Petre, Mr. Coke, of Norfolk, and Mr. Long Wellesley, are situate, although their estates are not the ninetieth, or the hundred and ninetieth part of the supposed estates of the Church. If it is said, that these estates are scattered over the whole face of the country, I still desire that they may be pointed out. If they are equally distributed over the ten or eleven thousand parishes into which England and Wales are divided, then every parish contains an estate belonging to the Church of about 900*l.* a year. Such an estate is large enough to be seen and known; but I am sure that such estates are not commonly found in the parishes of Wales; I think that they would be hardly overlooked in the parishes of Essex, in which I have resided for many years, and in which I neither see nor hear of such estates, nor do I believe that they are to be found.

If gentlemen will only take the trouble of making inquiry in the several parishes in their own neighbourhood, they will perhaps agree with me, that very small portions of the estates, producing nine or ten millions a year, are to be found in their vicinity; and that they do not often hear of the agents coming to collect the rents, or of the surveyors making maps and plans and new valuations, or of the tenants changing their occupations. The whole mystery of the revenues of the Church may thus be brought to a level with the common sense and understanding of the people: the very peasants, labouring in the fields, will give the name of this or that proprietor, without ever adverting to the Church: and there may thus be found reason to believe that an error in the popular estimate of the revenues of the Church is not quite impossible. But before any other estimate is received, I earnestly entreat that the most diligent search and inquiry may be made, and that no part of the estates of the Church which can be brought to light may be overlooked. If they are not in their own neighbourhood, let gentlemen inquire if they are accumulated in the neighbourhood of relations who reside at a distance: I fear no scrutiny; I only ask that it may be borne in mind that nine or ten millions is exactly equal to *one-fourth* part of the whole landed property assessed to the income tax in 1804, which was but 38,000,000*l.* Now do the estates of the Church, of whatever they consist, and wherever they may be found, bear this proportion to the landed property of the country? It is a question which, *out of London*, it requires nothing but common sense and common honesty to resolve.

It is nevertheless a question, which it is easy to embarrass and perplex by subtle calculations. It has become almost proverbial to call the tithes of the Church seven or eight millions; and it is not improbable that the estimate of the revenues of the Clergy in the



Black-Book is the foundation of the following very invidious statement, contained in a treatise "On Tithes," published by a newly established "Society for Promoting Ecclesiastical Knowledge," whose labours for the edification of the public are justly censured in a late number of the *Record*, from which the following passage is extracted :

It is estimated that the property in the hands of the Established Churches amounts to more than two hundred millions of absolute value. By the appropriation of this to national use, more than seven millions annually would be saved on the score of interest: so much of the national debt might thus be liquidated as to afford the opportunity of borrowing the remainder in a two per cent. fund. This would be an equitable adjustment with the fundholder, and would occasion the saving of another seven millions annually, or fourteen in all. Thus taxes might be remitted not only to that amount, but to one half more, or twenty-one millions, for the remission of one tax makes another more productive. The abolition of twenty-one millions of taxes would enable us to get rid of poor-rates, which are another seven millions. How have we been hoodwinked by the clergy, and by that unnatural friction of the union of church and state! Under an enlightened administration, determined to seek the good of the whole nation, Britain might be raised to the very highest pinnacle of temporal prosperity, and with incalculable benefit to the paramount interests of morality and religion.

It has really the appearance of cruelty to disturb these rapturous visions of the prophet, the patriot and the philanthropist. It is hardly to be borne, that the seven millions of the property of the Church should be the obstacle to relieving the nation of the poor-rates, and twenty-one other millions of taxation. But I must pursue my unhappy disposition to "count and reckon," and perhaps it may be mercy to the country to prevent the consequences of the disappointment of these great and glorious expectations. "More than two hundred millions of absolute value" will form rather more than the amount of the 9,459,565*l.*, or the total revenues of the Clergy of England and Wales, estimated in the Black-Book, and taken at twenty years' purchase, which will be the full price of the estates to be sold. Similar estimates have appeared in the provincial journals, calculating an annual surplus of seven millions, applicable to the service of the state, after a liberal remuneration to the Bishops, and the appropriation of 300*l.* a year to each of the Parochial Clergy. As, however, it is a received maxim of economy to catch the fish before you proceed to dress it, instead of asking who will be the purchaser, or supply the funds for the purchase of all this miscellaneous property, I will endeavour to ascertain the value of what is offered for sale. "*The property in the hands of the established Churches amounts to more than two hundred millions of absolute value.*" On referring to Dr. Colquhoun's Treatise on the Resources of the British Empire, I find the following statement, which no one will charge with being too low :

It appears from the returns to the tax-office, for the year ended the 5th of April, 1804, that the rental of *real property* in England and Wales, including mines, canals, &c. calculated on 37,334,400 statute acres, amounted to 38,000,000*l.* It is however known to have much increased since that period. The cultivated lands may be distributed as follows :—

	Acres.	Average per Acre.	Estimated at
Gardens and nurseries . . . . . about	20,000	£ 70	£ 1,400,000
Lands highly cultivated in the vicinity of large towns . . . . . }	500,000	50	25,000,000
Hop grounds . . . . . 100,000		40	4,000,000
Lands cultivated of a superior quality . . . . . 12,000,000		30	360,000,000
Lands cultivated of an inferior quality . . . . . 18,000,000		20	360,000,000
Total of cultivated lands in England and Wales . . . . . }	30,620,000		750,400,000*
The lands cultivated, including tithes in Scotland, may be taken at one-fifth the value of the cultivated lands in England and Wales . . . . . }			150,080,000
The cultivated lands, including tithes in Ireland at two-fifths of the same value . . . . . }			300,160,000
Making a total, for Great Britain and Ireland, of			£ 1,200,640,000
Add tithes in South Britain . . . . .			80,000,000
			£ 1,280,640,000

Dr. Colquhoun in his table, but not in his note, speaks of tithes belonging to the Laity *exclusive* of those in possession of the Clergy, but it is a palpable mistake in the sum specified; 80,000,000*l.* is more than the tenth of the whole landed property. Under what circumstances any such prices as those estimated by Colquhoun are to be obtained I am at a loss to know: the extent of land assigned to hop-grounds is at least one half or two-thirds more than is employed in that cultivation. But taking the estimate as I find it, I ask, Is the value of the property of the Church, exclusive of the lay tithes, and with due consideration of what it is, how it is distributed, and how it is collected, equal to the value of one-sixth part of the land in cultivation in England, Wales, Scotland and Ireland? The Church property in Ireland is reckoned in the Black-Book, I think, at only two-elevenths.

While I am endeavouring to correct what I conceive to be gross exaggeration, I am not willing to fall into the errors which I condemn. But I am not, therefore, bound to neglect any advantage which is in favour of my argument. If the reader will carefully turn his eye to the several articles of which the estimate in the Black-Book is composed, he will think them dear at twenty-one years' purchase, though that is more than "two hundred millions of absolute value." But the estimate in the Black-Book is confined to England and Wales. The writer "On Tithes" speaks of "the property in the hands of the Established Churches." If, by "the Established Churches," he means those for England, Scotland and Ireland, he must admit that for England alone to have less revenue than is stated in the Black-Book: if, according to that work, he confines his estimate to England and Wales alone, I am entitled to throw off 450,240,000*l.* for the cultivated lands in Scotland and Ireland, and to retain only 830,400,000*l.*

\* Being an average of somewhat more than 24*l.* per acre.

as the value of the cultivated lands, together with the tithes of England and Wales; and of this sum "more than two hundred millions of absolute value" will constitute the fourth part. And now I again ask, Is the property of the Church a *fourth part* of all the landed property of the kingdom? The poor-rates, and the national debt, and the fourteen other millions of taxation, will remain as they were: the fundholders may take advantage of the hint, but they are in little danger of being reduced to "a two per cent. fund" by the sale of the Church lands. The girl with the pail of milk made one false step, and all her riches vanished into the air.

While Colquhoun's book is before me, I am tempted into another speculation, in which I hope to induce the means of the Clergy from the mode of their expenditure. The author of the Black-Book, p. 51, "deducting from the total revenues of the Established Clergy the incomes of the Bishops and ecclesiastical corporations, gives 764*l.* for the average value of each benefice, and 1,205*l.* for the average income of each incumbent," calculating the latter average from the assumed number of pluralists. Now Colquhoun has a table, in which he shews that there are in Great Britain and Ireland

	Average annual income.	Aggregate annual income.
516 Nobility: Temporal Peers, including Peersesses in their own right, pos- sessing each.....	£10,000	£5,160,000
861 Gentry: Baronets .....	3,510	3,022,110
11,000 Knights and Esquires.....	2,000	22,000,000
35,000 Gentlemen and Ladies living on incomes.....	800	28,000,000
<hr/> 47,377		<hr/> £58,182,110

The average income of the nobility and gentry is, according to this table, 1,229*l.*, and that of the incumbent derived from the Church, according to the Black-Book, 1,205*l.* Now, without any present consideration of the Curates on the one hand, or of the private fortunes of the Clergy on the other, I desire every one who has opportunities of observing the internal economy which distinguishes the hall and the parsonage, independently of the expenses of the house in town, to compare the style and mode of living; the servants, horses and equipages; the furniture, plate and wines; the parks, gardens and conservatories; the education of the children under private tutors and governesses, or at boarding schools and public schools; the expense with which the daughters are brought out, and the eclat with which they are married; I say, let gentlemen compare these things as they are conducted in the houses of the rich, and in the houses of the Clergy, and they will not believe that the average income of the one bears, to the average income of the other, the proportion of 1,205*l.* to 1,229*l.*

If, instead of suffering themselves to be fascinated and beguiled by the sound of large sums, which in private life it is almost impossible to appropriate or apprehend, the gentry and yeomanry of the country would use their own judgment and understanding, and reduce these

vast calculations to particular details, which fall within their cognizance and observation, the ingenuous mind would be less liable to misapprehension, and more open to conviction. If there were but a more general disposition "to count and reckon," there would be less hardihood of assertion, there would be more care and caution in calculation, there would be less of echo in reporting the riches of the Church.

If none can tell where the estates producing nine or ten millions can be found, or how they are applied, it is reasonable to believe that there is some mistake, and men will be ready to leave general views and to enter into more particular details. I certainly have been accustomed to hear estimates of the value of Church property very different from those delivered in the *Black-Book*. Dr. Colquhoun supposes the number of *eminent Clergymen* in Great Britain and Ireland to be 1,500, having an average income of 720*l.*, and that of *lesser Clergymen*, as he calls them, to be 17,500, having an average income of 200*l.*: the aggregate income of the two classes is 4,580,000*l.*, to which is to be added, for forty-five *spiritual Lords* or Bishops, 240,480*l.* This is the statement of a layman never famed for making his calculations too low, and his estimate of the value of the ecclesiastical incomes of England and Wales, together with Scotland and Ireland, is *not half* of the statement, in the *Black-Book*, of the ecclesiastical incomes of England and Wales *alone*. Bishop Watson, in 1783, held that "the whole income of the Church, including those of the two Universities, did not amount, upon the most liberal calculation, to one million and a half;" and could not, in an equal partition, afford to each of the parochial clergy above 150*l.* a year. Mr. Arthur Young, in 1790, called the revenues of the Church five millions, although the total amount of tithe assessed to the property tax, in 1812, as I learn from the *Black-Book*, was but 4,700,000*l.*, and this was the period of highest prices. Dr. Beeke estimated the net income derived from tithes in South Britain at 2,500,000*l.* A writer in the *Quarterly Review* makes an estimate, which may be exhibited in this form:

Number of acres in tillage in England and Wales .....	31,795,200
Deduct land exempt from tithe, one-tenth .....	3,179,520
10,693 parishes, containing each 2,676 tithable acres .....	28,615,680
Of these parishes there are	
5177 rectories, containing 13,853,652 acres, at 3 <i>s.</i> 6 <i>d.</i> .....	£2,424,388
4516 vicarages, containing 12,084,816 acres, at 1 <i>s.</i> 3 <i>d.</i> ....	755,300
1000 perpetual curacies, averaging 75 <i>l.</i> each .....	75,000
649 benefices, not parochial, averaging £50 each .....	32,450
8000 glebes at 20 <i>l.</i> each .....	160,000
Total income of parochial Clergy .....	£3,447,138
Income of Bishops .....	150,000
Incomes of Deans and Chapters .....	275,000
Total revenues of the Established Clergy ...	£3,872,138

The author of "Remarks on the Consumption of Public Wealth by the Clergy" nearly doubles this sum in his "Estimate of the Revenues

of the Established Church in England and Wales." I copy the estimate from the Black-Book, p. 41.

Annual value of the gross produce of land in England and Wales, £150,000,000  
One-third of the land not subject to tithe for the Clergy.... 50,000,000

Leaving the amount, on which tithes for the Clergy are levied £100,000,000  
Supposing the Clergy to levy one-sixteenth, they get..... 6,250,000

Tithes..... £6,250,000  
Estates of the Bishops and Ecclesiastical Corporations 1,000,000  
Assessments in towns, on houses, &c. .... 250,000  
Chapels of ease stipends ..... 100,000

Total ..... £7,600,000

In this account, the specific amount of the tithe by the acre is not expressed, but it is easily collected :—If the gross produce of the acre is 5*l.*, and the Clergy levy one-sixteenth, they get 6*s.* 3*d.* for every acre. I am content to ask, in which of the corn districts in England and Wales any such tithe is received.

The writer of the Black-Book makes the Church tithe alone to amount to 6,884,800*l.*; and the total revenues of the Established Clergy, to 9,459,565*l.* Of this vast sum, he allows 791,115*l.* to the use of the Bishops and dignified Clergy, leaving a balance of 8,668,350*l.* as the sum received by the parochial Clergy. Here, I admit, is an occasion to cry *shame! shame!* but let us first ascertain to whom the shame belongs; let us examine the items before we approve the account. M.

## LAW REPORT.

COURT OF KING'S BENCH.

### ON THE RATING OF CORN RENT.

*The King against the Rev. P. N. JODDRELL, Clerk.\**

UPON appeal against a rate or assessment for the relief of the poor of the parish of Yelling, in the county of Huntingdon, the sessions confirmed the rate, subject to the opinion of this court on the following case :—

The parish of Yelling was enclosed under an act of parliament, passed in the 59th year of the reign of George III., intitled, "An Act for enclosing lands within the parish of Yelling, in the county of Huntingdon, and for making a compensation for the tithes." By this act the tithes were extinguished, and a compensation made in lieu thereof. On the part of the appellant it was

proved, and on the other part not disputed, that the assessment for the rate appealed against was made on the *bonâ fide* amount of the rack-rent which the farms were letting at, and were worth to let at the time; that Elizabeth Bull, one of the respondents, the occupier of one farm, the assessment upon which was the subject of this appeal, was therefore assessed in the sum of 226*l.*, and that the said sum was the actual rack-rent paid by her for the same, and paid without any deduction whatsoever; that in the said assessment, the said Elizabeth Bull was in no manner whatsoever assessed in respect of the corn-rent

\* By act of parliament the tithes in a parish were extinguished, and in lieu thereof, the rector entitled to a corn-rent. In a rate for the relief of the poor, he was assessed for the full amount of that corn-rent less the parochial rates. The farmers in the parish who

or compensation for tithe paid to the rector for the same, and that she paid annually to the rector in respect thereof, 93*l.* 6*s.* 6*d.* That James Ford, the other respondent and occupier of the other farm, the assessment on which was also the subject of this appeal, was assessed in the sum of 60*l.*, the actual rack-rent paid without deduction. That the said James Ford was not therein assessed in respect of the corn-rent, and that he paid 29*l.* 13*s.* for the same to the rector. That in the said assessment, the appellant and rector is assessed in the sum of 368*l.*, in respect of the gross payments for compensation for tithes amounting to 452*l.* 2*s.* 0*½d.*, and that the deduction in the assessment allowed the rector, (to wit) 83*l.* 2*s.* 0*½d.*, is the amount of parochial dues levied on 451*l.* 2*s.* 0*½d.* And it was objected by the appellant, that the farms should have been assessed in the amount of the rent paid to the landlord, added to the amount of the compensation paid to the rector, such being the actual value of the land to let at rack-rent; but the Court did not allow the objection. And it was further objected by the appellant, that as he was assessed at such a sum as, with his poor-rate, made up the full gross amount of the corn-rent, the profit accruing to the occupiers beyond the amount of rent paid, and beyond the amount of the interest of capital employed, and of expense of cultivating lands, including compensation for the farmers' trouble and labour, and superintendence, ought to have been included in these assessments; and

the appellant proposed to call evidence to prove the existence of such profit so accruing generally; the respondents, however, admitted such profits to have accrued generally. The Court did not allow this objection. It was further objected, that the corn-rent was not worth to the appellant any such sum as 368*l.*, he being liable in respect of such sum to the payment of land-tax and ecclesiastical dues beyond the parochial rates, and having further to do or provide for the duties of the incumbency; and this objection was not allowed, but the rate confirmed, subject to the opinion of the Court of King's Bench on the objections above stated. The case was argued at the sittings in banc after last term.

Coleridge and Kelly in support of the order of sessions. The rate is perfectly right. The farmers are properly rated on the amount of the rack-rent paid to the landlord, for the rector is rateable in respect of the corn-rent, and if the tenant also were rateable for it, it would be rated twice. Secondly, the tenants are not to be rated for their profits, for the rent is the criterion of the value of the occupation of land; and, therefore, in "*Rex v. The Trustees of the Duke of Bridgewater,\**" it was held that the proprietors of a canal were rateable for the sum at which it would let, and not for the gross receipts minus their expenses. Thirdly, the rector has no right to any deduction for the land-tax, for it is usually paid by the tenants in the first instance, but allowed to them by the landlord, and it is

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paid the corn-rent to the rector, were rated upon the *bonâ fide* amount of the rack-rent paid by them to their landlords.

Held, that the tenants ought not to be rated for a sum made up of the rack-rent paid to their landlords, and the corn-rent paid to the rector, but that they were properly rated on the amount of the rack-rent only.

Held, secondly, that the rate was unequal, on the ground that the farmer was rated, not for the full value of the land, which comprised the landlord's and tenant's profit, but for the rack-rent, which was the landlord's profit only, while the rector was rated for the full value of his corn-rent.

Held, thirdly, that in estimating the amount at which the rector ought to be rated, the land-tax ought to be deducted from the full amount of his corn-rent, provided the tenants of the other lands in the manor paid the land-tax without being allowed for it by the landlord, but not if such allowance was made.

Held, also, that allowance ought to be made to the rector for ecclesiastical dues, which were a charge upon the rectory, but not for the expenses of providing for the duties of incumbency, because they were a personal charge only.

\* 9 B. & C. 68.



therefore in effect paid by the landlord; and if that be so, it ought to be paid by the rector. He certainly is not entitled to any deduction for the expenses of performing or providing for the duties of incumbency, for that is not a charge upon the land, but upon him personally.

*Thesiger contra.* The farmers ought to have been rated for the full amount of the rack-rent, including the corn-rent payable to the rector, for the rent payable by them would have been higher if they had not paid the corn-rent to the rector. Secondly, as the rector is rated for the full amount of the corn-rent, the farmers ought to have been rated, not merely upon the rack-rent, which is the landlord's profit, but for the full annual value of the land, which includes both landlord's and tenant's profit. The rate, therefore, is unequal in this respect. Thirdly, the rector ought to have had the land-tax, ecclesiastical dues, and expenses of providing for the duties of incumbency deducted from the full amount of his corn-rent.

First, as to the land-tax. It is clear if the tenants pay the land-tax besides the rent, they have, in effect, not been rated for that proportion of the annual profits with which the land-tax is paid, and then the appellant must not be rated for an equal proportion of his profits. The ecclesiastical dues ought to be allowed, because they, *pro tanto*, are a diminution of the annual profits.

*Cur. adv. vult.*

The judgment of the Court was delivered in the course of the term, by

Parke J. This was a question between the rector of a parish and the farmers in it, as to the extent to which he, on the one hand, and they, on the other, ought to be rated. The tithes in the parish were extinguished, and the rector had a corn-rent or compensation in their stead. He was rated to the full extent of all he received, with the deduction only of what he paid for parochial dues. He claimed as additional deductions the amount of his land-tax, the amount of what he paid for ecclesiastical dues, (which would include tenths, synodals, &c.) and a compensation for performing or providing for the duties of his incum-

bency. The farmers were rated at the *bonâ fide* amount of the rack-rent at which the farms were letting, or which they were worth to let, the tenants paying the corn-rent or compensation for tithe; and the rector contended that they ought to be rated in addition upon that corn-rent or compensation they paid him, and upon their share of profit beyond the rent. The great point to be aimed at in every rate is equality, and whatever is the proportion at which, according to its true rateable value, any property is rated, is the proportion in which every other property ought to be rated. The first thing upon every rate, therefore, is to ascertain the true rateable value of every property upon which the rate is to be imposed; and the next, to see upon what proportion of that value, a rate is in fact imposed. In the case of land, the rateable value is the amount of the annual average profit, or value of the land, after every outgoing is paid, and every proper allowance made; not, however, including the interest of capital, as the sessions have done, for that is a part of the profit. Tithe is an outgoing, and therefore the corn-rent, or compensation for tithe, in this case, is not to be added to the amount upon which the farmer is rateable; and in respect of that portion of the annual profit or value which consists of tithe or corn-rent, the rector is himself to be assessed. We think, therefore, that the sessions were right in overruling the first objection.

The second objection was, that the farmer's share of profit ought to have been rated; or, which is the same thing, that the appellant should have been rated proportionably less; and that objection should, in our opinion, have prevailed. Of the whole of the annual profits, or value of land, a part belongs to the landlord in the shape of rent, and part to the tenant; and whenever a rate is according to the rack-rent, (the usual and most convenient mode,) it is, in effect, a rate on a *part* of the profit only. It must, therefore, in the next place, be ascertained what proportion the rent bears to the total annual profit or value, and that will show in what proportion all other property ought to be rated. If,

for instance, the rent is one-half or two-thirds of the total annual profit or value of land, the rate on all other property should be on a half or two-thirds of its annual value. In this case it is clear, that there was a share of profit received by the tenant upon which there had been no rate; and, in that respect, the farmers were assessed in a less proportion of the true annual profit or value than the appellant. The sessions were, therefore, wrong in disallowing this objection, and they ought to ascertain the ratio which the rent of land bears to its average annual profit or value, and assess the appellant for his tithe-rent in the same ratio.

The last objection was, that the appellant ought to have had the land-tax, ecclesiastical dues, and the expenses of providing for the duties of incumbency deducted.

As to the land-tax, that is always in practice paid in the first instance by tenants; and whether it is to be deducted or not in this case, must depend upon the answer to a previous question, whether the tenants in the parish deduct it from the rents specified or not. If they do, the landlord pays it, in effect, out of the rent he receives; and the appellant, to be on the same

footing, must do the same; in that case it must not be deducted in making the rate on him. But if the tenants pay the specified rents and the land-tax besides, then they have, in effect, not been rated upon that portion of the annual profit or value with which the land-tax is paid, but upon a part of the residue only, after deducting the land-tax. Upon this supposition, the appellant must also be rated in a proportionate part of his profit, after deducting the land-tax.

The ecclesiastical dues ought to be allowed, because they are payable by the appellant in respect of his rectory, and the profits of the rectory constitute the only fund out of which they can be paid; but the expenses of providing for the duties of incumbency ought not to be deducted, because those duties are personal, and ought to be performed personally by the incumbent. The last objection, therefore, ought to prevail in part.

The case must, for these reasons, be sent back to the sessions, who must amend the rate, acting as nearly in conformity to the principle here laid down as their means of investigation will admit; a precise and accurate application of it is, we are well aware, impracticable.

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## MONTHLY REGISTER.

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### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

#### *Bath and Bedminster District Committee.*

A PUBLIC meeting of the members of the Bath and Bedminster District Society for Promoting Christian Knowledge took place on Tuesday, June 28, at Wrington. Divine service commenced in the parish church at eleven o'clock, where an impressive sermon was preached by the Rev. William Downes Willis, M. A. secretary to the Society, from Luke vii. 22—"To the poor the Gospel is preached." After the sermon, the parties proceeded to the Boys' National School, where, the Society's prayers being first read by the secretary, the Right Hon. Lord

Mountsandsford took the chair, and strongly expressed his high approbation of this ancient and venerable Society, to which he had been attached for a very considerable period.

The Rev. Secretary then read the Report; which stated that the distribution of the Bath and Bedminster Committees, for the year ending April, 1831, was—Bibles, 808; Testaments, 682; Prayer-Books, 2,356; and other books to the total amount of 26,132.

After some eloquent and able speeches by the Reverends Barnard, Lewis, Wait, Thompson, Shipton, and Vane, the meeting separated: but not without a handsome collection being made at the door.

## NOVA SCOTIA.

*The First Annual Report of the Dartmouth District Committee, for the year 1830.*

*Patron*—The Hon. and Right Rev. the Lord Bishop of the diocese.

*Treasurer*—The Rev. M. B. Desbrisay, B. A.

*Secretary*—Edward H. Lowe, Esq.

**REPORT.**—Such is the general feeling of the present day to promote the religious instruction of mankind, and to enlarge the kingdom of the Messiah upon earth, that a character of lukewarmness must, of necessity, be attached to that community which can remain inactive or inefficient, while others are progressing in so holy a cause. The days in which our lot is cast, seem to be forming a rapid commentary on those animating prophecies, which assure us that in the latter days, the time shall come, when "all shall know the Lord, from the least to the greatest." To bring about these great designs, man must be an agent. The great Head of the Church works by means; and effects, with the feeblest instruments, the most wonderful changes in the history of the world. The Society to which we have now joined ourselves, has for more than one hundred and thirty years been thus "making strait, in the desert, a highway for our God;" it has carried the Bible, the Prayer-book, and other religious works into the most solitary abodes of mankind; it has visited the remotest parts of the earth, and has assisted in planting the cross of the Redeemer in heathen lands. So to assist, so to cooperate and further, is no more than we are all called upon to do, each of us, according to the ability he possesses, and the opportunities afforded him. There is not a Christian, with a Bible in his dwelling, who is not bound to think of the many habitations which that book has never gladdened; and more than this, he is even bound to give their destitute inmates all the time, all the effort and all the property he can honestly spare, in order to send them relief in their wretchedness. In this vast parish, we have, as it were, a world in miniature; many in the distant settlements are

as much without the knowledge of a Saviour, as the remote tribes who have never heard the sound of salvation. We need not move far from our own homes to carry the Gospel to the ignorant, or to declare its glad tidings to the suffering. Is there no friend who needs a warning?—No brother who is perishing?—Then with what sensations of unfeigned joy may we congratulate ourselves on this, our first Anniversary? what feelings of ardent and sanguine hope may we not indulge, that there will never be wanting those, in after times, to keep up and perpetuate the work we have commenced?

For success in all its undertakings, the Parent Society has ever looked with peculiar hope and satisfaction to the permanent, zealous, aid of the Diocesan and District Committees. It will be seen by this Report of our proceedings, that we have not been idle. So wide has been the sphere through which we have had to extend our usefulness, and so comparatively small have been our means, that no great apparent change can yet be expected from our exertions. That is not always the most steady and permanent good, which receives a sudden and unexpected impulse. On first commencing our operations, we received from his Lordship the Bishop of the diocese, a grant of books to the value of five pounds; a similar donation was also received from a friend, in our own neighbourhood, together with one from a gentleman residing in Halifax; seventeen pounds fifteen shillings were then collected from the annual subscriptions, and with this total sum, a number of books were purchased on the reduced terms of the Society. Fifty of these volumes formed the foundation of a lending library, and of the remainder, some were sold at prices far below their prime cost, and others distributed gratis to the poor, and to the schools in the different districts. Bibles, Testaments, Prayer-books, with other books and tracts, have been dispersed abroad in Dartmouth, Preston, Cole Harbour, Eastern Passage, Chezetcook, Cherry-Bucto, Lawrence Town, Porter's Lake, Three Fathom Harbour, and Sheet Harbour; that is to say:—

Bibles .....	25
Prayer-books .....	86
Testaments .....	31
Religious Works .....	23
Books and Tracts .....	215
Total .....	380
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Bibles given gratis .....	8
Prayer-books .....	9
Testaments .....	3
Books .....	4
Tracts and Books .....	100
Total .....	124

And here we have to acknowledge, with the deepest gratitude, the very liberal bounty of the Parent Society, in rewarding our humble endeavours, by a donation of 25*l.* sterling to our lending library; this added a hundred and nine volumes to our shelves, which, with seven other volumes received from private individuals, make up the number of 166. Persons at twenty miles distance have already borrowed from these, and books have been issued to nearly 400 applicants. It may be easily judged at how very reduced a price the books have been sold, when, at a fair estimate, twenty pounds' worth have brought into the treasurer's hand only twelve pounds. We are, however, out of debt, though we have paid off a bill amounting to 36*l.* With such a beginning, what may we not hope to effect in our labour of love? In advancing the best interests of those around us, we are forwarding our own. We are, each of us, doing our part towards hastening the happy period, when "the knowledge of the Lord shall cover the earth as the waters cover the sea."

By order of the Committee,

E. H. LOWE, *Secretary.*

Dartmouth, Feb. 14, 1831.

*Third Annual Report of the Lunenburg District Committee.*

SHORTLY after the course of another year has elapsed, the Committee again present to their subscribers and friends, such a summary of the proceedings of the past year, as may enable its mem-

bers to arrive at a correct knowledge of its progress:

1. Important additions have been made to the stock of books and tracts, and most of the smaller works recently published by the Society have been added. The number of books and tracts received from the depôt at Halifax, for the year, is 1799. The number issued during the past year amounts to 757, of which about 200 have been gratuitously distributed, and many given to the crews of vessels which have gone, for the summer, to the spiritually desolate coasts of Labrador.

Through your general depôt, which is still benefited by the ready attention of Mr. Francis Rudolf, (your gratuitous Depositary,) ready supplies can at all times be afforded. The depôt at Petite Riviere has sustained temporary suspension, but its early renewal shall not be neglected.

Mr. Joseph Miller continues to issue books and tracts from the depôt established at Upper La Have, and Mr. John Harley, jun. has also favoured your Committee by rendering the same important service,—upwards of fifty Prayer-books and smaller works have recently been intrusted to the charge of Mr. John Dauphinee, at St. Margaret's Bay.—Since that part of the country is beyond the immediate and constant reach of any Clergyman, it becomes a matter of high importance as much as possible to remedy that deficiency; and your Committee doubt not that you will perceive, in further demands for the Bible and religious books from that neighbourhood, a happy means of lessening that disadvantage. Mr. Charles Pernette, at Middle La Have, has also taken charge of a quantity of your books. At Lower La Have, a depôt has lately been established, and affords prospects, very soon, of extensive usefulness. And the Rev. Mr. Shreve, one of the vice-presidents, has kindly undertaken the charge of one at Chester, which, under his attentive care, and in that flourishing township, we may hope will be the means of yearly circulating very considerable quantities of books and tracts. The depôt at Pleasant River, under the care of

Mr. Thomas Waterman, has required, during the year, an additional supply from your stores, and remittances have been received on account of the sales that have been already made.

The parochial library noticed in the last year's Report, has not disappointed the expectations then formed of its utility. Upwards of 200 issues have been made from it in the course of ten months, and, it is hoped, not without improvement to the readers. To add, from time to time, to its contents would, it is submitted, be an useful application of our surplus funds.

2. The Report of last year announced the intention of the Committee to foster and encourage education through the country; and it will be gratifying to learn, that an increase in general, as well as religious knowledge, has, during the past year, been very evident. The school at Lunenburg still prospers under the judicious management of Mr. Maxwell, and remains very effective.

The Sunday school at Lunenburg continues to increase in numbers, and, it is hoped, in usefulness also.—The want of some additional zealous teachers for the boys is now the chief discouragement. At Chester, a Sunday school is also in operation, from which no report has been received—it contains about seventy children.

The increase in the number of Sunday schools is also cause for joy and congratulation.

One has been established at Upper La Have; and, under the attentive care

of the district master there, as well as of those who have furnished their ready aid, that establishment now affords instruction to sixty-two children.

Another is about being established at Middle La Have, and Petite Riviere. And one has some time been in actual operation at Tancook, under the care of Mr. Woodin, the Society's master there; he thus affords religious instruction to about thirty children, and besides, reads prayers and a sermon, every Sabbath, to the inhabitants of that hitherto destitute island.

And at Chelsea, a small settlement in the wilderness west of La Have River, one has likewise been commenced, with a prospect of being a great blessing to the place.

Care has been taken that from various sources these schools should be supplied with Bibles, elementary and other books.

3. We ascertain from the report of the Committee, established by our friends at Liverpool, that its funds remain very respectable, and its usefulness unimpaired.

CHARLES B. OWEN, Secretary.  
*Lunenburg, September, 1830.*

NATIONAL SOCIETY.—A meeting of the members of the General Committee of this Society took place on Wednesday, the 6th day of July, 1831, at the Vestry-rooms of St. Martin in the Fields;—grants to the amount of 900*l.* were voted to ten schools, and six were received into union with the Parent Society.

#### LITURGY ASSOCIATION.

A SOCIETY has recently been established in Ireland, with the above designation, and under the patronage of the Bishop of Meath, with a view to the furtherance of the following objects:—

“To rescue the public worship of the Church from the too apparent listlessness and indifference which pervade our congregations.

“To redeem the public service from being attended on as a mere form, in the discharge of which duty there seems to be little participation by the under-

standing, and still less by the affections.

“To diffuse through the congregations a stirring, cheering sense of the privileges which belong to them, not as individuals, but as members of the Church in Christ Jesus.

“To communicate such information, as may convey to the members of our congregations, a knowledge of the scriptural structure, and spiritual sentiment of our formularies.

“To impart a social character to our worship, by reviving according to

the instructions in the Rubric, co-operation by the congregation in answering all the responses aloud.

"To render this co-operation subservient to the vitality of religion by sedulously impressing on the members of the congregation, that external forms are merely auxiliaries to religion, but that the observance of them neither does, nor can constitute true religion.

"To improve our congregational services into mediums of cultivating the brotherly affections which, in their exercise, furnish genuine evidence of Christian principle."

The means of effecting this object, are :—

"1. Providing copies of the book of Common-prayer.

"2. Procuring tracts or commentaries, already printed, on the Liturgy.

"3. Procuring the printing of new tracts upon the subject, if required.

"4. Preaching sermons on the advantages of co-operation, and generally, on the composition of the Liturgy.

"5. Addressing the congregations on the propriety of observing the Rubrics.

"6. Distributing through the Churches, directions for public worship.

"7. Engaging the laity, both ladies and gentlemen, to assist by their personal exertions, in promoting the objects of the Association.

"8. The assigning for this purpose districts to individuals who would undertake to visit the houses of the

members of the Established Church, and who would, by reading the Liturgy, and either by oral commentary, or by the use of tracts, convey to the persons visited, a knowledge of its contents.

"9. The engaging by the laity who undertake the duty of instruction, to watch over the observances in the Church by the people, of the directions in the Rubric, and to promote it by their own practice.

"10. The accompanying of the unfolding of the meaning of our spiritual Liturgy, with the pressing upon the people of the inutility of public forms, without spiritual affections accompanying them.

"11. The collecting of from one penny a week and upwards for the discharge of the expenses.

"12. The assigning of districts to ladies and gentlemen for this purpose.

"The appointment of quarterly meetings of the committee to report progress, and of an annual meeting of the whole Society to receive reports."

It will be allowed, that a more general knowledge of the Liturgy, and a strict conformity to its Rubrics, would greatly contribute, by leading the congregation to pray with the *understanding*, to excite a greater disposition to pray with the *spirit*. As the operations of the Society advance, we shall be able more fully to appreciate their views and endeavours. They strike us, at present, as calculated to be of essential service to the improvement of pure congregational devotion.

#### ST. VINCENT BENEVOLENT SOCIETY,

*For the Education of the Poor in the Principles of the Established Church.*

THE proceedings of this Society during the past year have been attended with greater satisfaction than they have before experienced.

In the steady pursuit of their principal object, a petition had been presented to the Honourable House of Assembly of the island, for relief from the pecuniary burdens of the Institution, and its failure was attended with some doubts as to the future prospect of the Society.

Under these trying circumstances,

it was resolved to present an humble petition to His Majesty's government, briefly descriptive of the situation of the Society, and humbly soliciting a grant of so much of the funds, arising from the late sale of crown lands in the colony, as would enable them to discharge the debt already incurred, and to complete the improvements, painting, &c. of their premises. This petition having been immediately prepared and adopted, was forwarded to the Lord Bishop, through whose kindness



it was transmitted to His Majesty's government, of which the result was not only a grant of the sum necessary to discharge the debts contracted for the improvement and extension of the School-house, but also the further sum of 100*l.* sterling, for painting, and, in other respects, fully completing the premises, which are now nearly ready for re-opening.

In the mean time, after some difficulty, the present Master and Matron, Mr. and Mrs. Kirton, were engaged at a salary of 100*l.* sterling per annum, with an allowance for rent. And here, to the Lord Bishop of Barbados, the warmest gratitude of the Society is justly due. From the moment his Lordship accepted the Presidency of the Society, he has proved the warmest and most liberal supporter of this praise-worthy Institution. His Lordship's first allowance was 25*l.* sterling annually; he increased it to 50*l.* sterling; and he has now still further augmented his support, from the funds placed at his disposal, by assuming the entire payment of the Master and Matron's salary of 100*l.* sterling, from the 6th of July last.

The increase of children in the Schools, is an undeniable proof that the absurd prejudice entertained among the lower orders of society against charitable instruction, has given way to the more generous feeling of parental regard for the welfare and advancement of their friendless families, by their admission to a School where moral and religious principles will be instilled in their minds, where they will receive those benefits which the confined and embarrassed circumstances of their parents and relatives would have prevented them from receiving.

The School, which, by the Fourth

Annual Report, contained eight children; and, at the date of the preceding Report, seventy-five, has now the increased number of 180; viz. 116 boys and 64 girls;—total 180.

With respect to the present state of the Institution, the funds at present at the disposal of the Committee are, their own individual annual subscriptions, and a sum, under 20*l.*, from subscribers! besides what may be collected from a few who contribute trifling sums for the education of their children. On the other hand, they have to provide for payment of the rent of suitable premises for the residence of the Master and Matron, (about 60*l.* currency,) and the means of furnishing clothing to those whose parents are unable to give it, exclusive of the expenses of the Institution, in repairs, printing, stationery, &c.

It is therefore hoped that, after an existence of ten years, during the whole of which time they have had to contend with every difficulty that pecuniary embarrassment could create, an appeal to the Legislative bodies of the Colony, to every individual of which the new house shall be composed, to their old friends, and to the public in general, in favour of an Institution, whose avowed and main object, is the rescuing the children of the poor from misery and ruin, by the invaluable blessings of education and religious instruction, will not be made in vain.

It should not be omitted to state, that proper and suitable clothing is furnished to such of the children admitted to the Schools established by this Society, as may stand in need, in order to insure their clean and orderly appearance at Church and School.

## POLITICAL RETROSPECT.

REVENUE.—Abstract of the net produce of the Revenue of Great Britain in the year and quarters ended on the

5th of July, 1830, and 1831, showing the increase or decrease on each head thereof :—

	Years ended July 5,		Increase.	Decrease.
	1830.	1831.		
	£	£	£	£
Customs .....	16,385,049	16,307,295	—	77,754
Excise .....	17,083,179	15,644,559	—	1,438,620
Stamps .....	6,624,501	6,504,213	—	120,288
Post Office ..	1,337,000	1,397,017	60,017	—
Taxes .....	4,938,581	4,935,709	—	2,872
Miscellaneous	349,427	272,662	—	76,765
	46,717,737	45,061,455	60,017	1,716,299
Deduct Increase .....			—	60,017
Decrease on the Year .....			—	1,656,282

  

	Quarters ended July 5.		Increase.	Decrease.
	1830.	1831.		
	£	£	£	£
Customs .....	3,985,995	3,754,865	—	231,130
Excise .....	3,757,150	3,332,097	—	425,053
Stamps .....	1,691,471	1,630,109	—	61,362
Post Office ..	311,000	358,006	47,006	—
Taxes .....	2,045,297	2,016,981	—	28,316
Miscellaneous	47,796	48,992	1,196	—
	11,838,709	11,141,050	48,202	745,861
Deduct Increase .....			—	48,202
Decrease on the Quarter .....			—	697,659

REFORM.—The new bill for Reform of the Representation of the Commons of England and Wales, differs in only one material circumstance from its predecessor, that of giving to leaseholders of seven years duration and of fifty pounds annual rent or upwards, the right of voting for county members. By tacit consent, no opposition was made to the first reading of it.

On Monday, the 4th of July, it was moved to be read a second time. After an animated debate, continued through that and the two following days, the motion was carried by a majority of 136; there being for the motion 367, against it 231. The vacant seats, by double returns, were twelve; by deaths, three; sixteen members paired off; one was employed as Speaker, and four as tellers, consequently the number of absentees on this most important question was only twenty-four. This majority carries with it the assur-

ance of the bill's passage through the Commons; and though in the committee the strength of the ministerial parties has not been uniformly supported by corresponding majorities, there is no reason to expect, that in the lower house, any of its provisions will undergo a substantial alteration.

The Lord Chancellor has again introduced his bill for the reform of the courts of Chancery, and the practice of those courts, and the establishment of a court of bankruptcy.

Their Majesties' coronation is fixed for the 8th of September next. It is to be considered simply as a religious ceremony, and confined to that part of the usual course which has been solemnized within the walls of Westminster Abbey.

CHOLERA MOREUS.—The disease has not made its appearance in this country, except amongst those under quarantine. These cases have been

very few; but we cannot state the precise number. A vessel from Riga, with a cargo of corn, made a daring attempt to evade the quarantine, by passing up the Southampton water in the night, and casting anchor three miles above that town. She reached her anchorage about two o'clock in the morning, but did not escape the notice of the proper authorities. Before eight o'clock, two sailors, who had gone ashore, with every person with whom they could be traced to have had any communication, were returned on board, and the vessel was under way to the quarantine station. The owner has been fined two thousand pounds for the offence.

We regret that we cannot speak with equal success of the measures adopted to arrest the progress of the disorder in other parts of Europe. It has reached Petersburg, Vienna, and Luneville, the frontier town of France. In the first of these places, it has proved awfully destructive; and the orders issued for the speedy interment of those who died of it having excited a powerful impression, that many of them were buried alive, the populace became riotous, and tumults followed, which could only be quelled by strong measures. The disease was brought into Petersburg by the boats from the interior, which conveyed the flax to that port—the same way by which it was carried to Archangel. In Austrian Poland, the number of deaths from this pestilence, are stated to exceed thirty-seven thousand.

FRANCE.—The 14th of July, the anniversary of the destruction of the Bastille, has passed over without any serious disturbance. Two hundred of the police were employed several preceding days, in removing inflammatory hand-bills and placards, which in spite of their vigilance continued to be numerous posted. Thirty-five thousand of the National Guards were assembled under arms during the evening of the 13th; and on the following day, in the face of this military force, some assemblies were attempted, and twice it was endeavoured to plant the tree of liberty, with the singing of the Marseillois hymn; but the insurgents were dis-

persed, and their ring-leaders sent to prison. The number of arrests on this and the following day exceeds one hundred and sixty.

The hostile measures resorted to against the Portuguese government continue to be pursued, but hitherto without success. The French squadron has captured twenty-three Portuguese vessels, one of them a frigate, with a cargo of silver and other precious commodities, worth 50,000*l*. The commander has since taken his station off the mouth of the Tagus, and announced his intention of immediately attacking the capital if the demands of his government are not instantly complied with. He is furnished with steam-boats capable of receiving 3,000 men, and other means of warfare in proportion. No satisfactory reply had been sent at the time the last packet sailed from Lisbon.

A considerable detachment of the French army in Algiers has been cut off by the natives. The government are adopting measures for the colonization of that country.

BELGIUM.—Prince Leopold, having accepted the Belgic crown, left London on the 16th to take possession of his new kingdom. He reached the frontiers on Sunday morning, where he found the civil and military authorities assembled to receive him. He proceeded by way of Ghent to the palace of Laeken, near Brussels, where he halted during the night of the 19th. The following day he entered Brussels in state, and took upon him the regal authority. During the whole of his progress he was welcomed with the most rapturous expressions of joy.

POLAND.—We have no report of any active measures of warfare since our last. The Polish Generalissimo has issued another address, inviting those capable of military service to repair to his standard without delay; and at the date of the last advices, his disposition indicated the near approach of some important movements.

The corps, which was detached to attack the Russian force under General Rudeyer, having been surprised by him under such circumstances as left no doubt of their being betrayed, the government in Warsaw applied

vigorously to investigate the affair, and detected a conspiracy carrying on in the very centre of the Polish operations, by means of which the plans of their movements had been conveyed to the Russian head-quarters; and that a scheme was in agitation to burn the bridge between Warsaw and Praga—to liberate the Russian prisoners in the latter—to seize the arsenal by surprise—and, arming these prisoners, to occupy Warsaw till it could be taken possession of by a Russian force, which was simultaneously to attempt the passage of the Vistula. Several persons of high rank are in custody, and one of them (General Jankowski) is now under trial.

The insurrection in Lithuania and the southern provinces continues, and maintains an active guerrilla warfare. Marshal Diebitsch died on the 10th of

June, and his death has been followed by that of the Grand Duke Constantine. The cholera has been assigned as the cause of each, but not without strong suspicions that violent means have been employed for their removal; twenty-three counties of Hungary have petitioned the Emperor of Austria to use his influence in favour of the Poles, whose cause is extremely popular throughout that kingdom.

PORTUGAL.—The Ex-Emperor of the Brazils having been refused permission to approach Paris, changed his route and repaired to London. He has been most graciously received by the King. He has announced his intention of attempting to gain the throne of Portugal for his daughter, Donna Maria de Gloria, and to direct the affairs of it as Regent, until she is of maturity to govern.

## ECCLESIASTICAL INTELLIGENCE.

### NEW CHURCHES.

St. Paul's Free Church, Cheltenham, has been consecrated by the Lord Bishop of the Diocese. A sermon was preached on the occasion by the Rev. W. Spencer Phillips, B. D. of Trinity College, in Oxford University, after which the sum of 115*l.* 5*s.* 9*d.* was collected, including a donation of 30*l.* by the Bishop.

The New Church at Warminster has been consecrated, when a sermon was preached on the occasion by the Rev. William Dalby, Vicar of the parish, and a collection made (towards defraying the remaining expenses of the undertaking) to the amount of 100*l.* The building is a simple Gothic structure. The interior contains about 800 sittings, of which nearly 600 are free.

The Church of St. Mary, Southtown, Norfolk, built by voluntary subscriptions, has been consecrated by the Bishop of Norwich.

### CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Baker, J. Durant....	Domestic Chapl. to the Earl of Munster.
Phillips, W. Spencer..	Chapl. to the Bishop of Gloucester.
Tomlinson, George ..	Joint Sec. of S. P. C. K.
Vaughan, J. ....	Afternoon Lect. of St. Clement Danes, London.
Ventris, Edward ....	Chapl. to the County Gaol, Cambridge.
Ward, G. ....	Chapl. to the E. I. C. on the Bengal Establishment.
Woodham, J. F. ....	Chapl. to the County Gaol of Hants.

### PREFERMENTS.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bowers, G. H. ....	Westm. St. Paul, Cov. Gar.	Middles.	London	Duke of Bedford
Cassel, Henry ....	Murley, New Church, P. C.	W. York	York	V. of Batley
Clifton, John ....	{ Willoughby-on-the- Wouls, R.	{ Notts.	York	W. Melville, Esq.
Clowes, Thomas....	Southtown, St. Mary, C.	Suffolk	Norwich	Trustees

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Clutton, John, <i>D.D.</i>	{ Can. Res. of Cath. Ch. of Hereford and Kinnersley, R. to Wardenship of St. Ethelbert's Hospital, Hereford and Lugwardine, V.	Hereford	Hereford	Bp. of Hereford Thos. Clutton, Esq.
Corrie, Henry ....	Kettering, P. C.	Northam.	Peterboro'	R. of Kettering
Cottle, Henry Wyatt.	Watford, V.	Northam.	Peterboro'	Lord Chancellor
Cragg, Stephen ....	Ilford, New Church, C.	Essex	London	V. of Barking
Drage, Wm. Henry	Minor Can. in Cath. Church of Rochester			
Dusatoy, W. ....	Exton, R.	Hants.	Winch.	Bp. of Winchester
Ford, William ....	{ Minor Can. in Cath. Church of Carlisle and Cumwhitton, C.	Cumb.	Carlisle	D. & C. of Carlisle
Goodden, George ..	North Barrow, R.	Somerset	B. & Wells	E. B. Portman, Esq.
Hammick, St. Vin- cent Love. ....	{ Brunswick Chapel, St. Mary-le-bone	Middles.	London	The King
Hoste, James .....	Ingoldisthorpe, R.	Norfolk	Norwich	Rev. T. S. Cooper
Hudson, Samuel, jun.	Castle Carrock, R. Fell. of Winchester Coll. and Preb. in Cath. Church of Hereford	Cumb.	Carlisle	Bp. of Carlisle
Huntingford, Hen. <i>B.C.L.</i> .....	{ Hampton Bishops, R. to Prælect. in Cath. Church of Hereford	Heref.	{ P. of D. & C.	Bp. of Hereford
Huntington, Wm. ..	Manchester, St. John, R.	Lancas.	Chester	Mrs. Byrom
James, W. ....	Rawmarsh, R.	W. York	York	Lord Chancellor
Knight, W. ....	Myton, St. James, C. Stoke-on-Tern, R. to Hodnet, R.	E. York	York	V. of Kingston-on-Hull Sir A. Corbet, Bart.
Leycester, Oswald .	{ with Moreton Say, C. & Weston-under-Red- castle, C.	Salop	Lichf.	R. Heber, Esq.
Lutwidge, Chas. H. .	Huddersfield, St. Paul, C.	W. York	York	V. of Huddersfield
Mason, George ....	Whitwell, R.	Derby	Lichfield	Duke of Rutland
Matthews, A. <i>B.D.</i> .	Preb. to Can. Res. in Cath. Ch. of Hereford			Bp. of Hereford
Nicholls, Henry ....	Rockbear, V. Priest Vic. in Cath. Church of Lichfield	Devon	Exeter	Bp. of Exeter
Parr, T. G. ....	{ to Lichfield, St. Michael, C. Staff. & C. of Lichf.		{ P. of D. & C. of Lichf.	D. & C. of Lichfield
Roberts, Robert ....	Wadenhoc, R.	Northam.	Peterboro'	Rob. Roberts, Esq.
Sandford, Richard ..	Eaton, V.	Salop	Hereford	Rev. R. Sandford
Swan, Charles ....	{ Stamford, St. Michael, with St. Stephen, R.	Lincoln	Lincoln	{ Chanc. of D. of Lanc. one turn, Mayor of Stamford one turn, & Marq. of Exeter two turns: the latter this turn.
Sympson, Charles .	{ East Drayton, V. with Askham, C. to Teversal, R.	Notts	York	{ D. & C. of York Thomas Bury, &c.
Underwood, T. ..	{ Can. Res. of Cath. Ch. of Hereford and Ross, R. & V. to Upton Bishops, V.	Hereford	Heref.	{ Bp. of Hereford D. & C. of Hereford
Walsh, Henry ....	Warminster New Church	Wilts	Sarum	V. of Warminster
White, John .....	Saxilby, V.	Lincoln	Lincoln	Bp. of Lincoln
Woods, Geo. Henry	{ Singleton, R. with Eastdean, V.	Sussex	Chich.	{ D. & C. of Chiches. two turns, Duke of Richmond one turn, latter this turn.

## CLERGYMEN DECEASED.

Name.	Preferment.	County.	Diocese.	Patron.
Anderson, G. ....	Cransley, V.	North.	Peterboro'	J. C. Rose, Esq.
Browne, John Thos. .	Castle Carrock, R.	Cumb.	Carlisle	Bp. of Carlisle
Burrough, Thomas. .	Abbotts-Anne, R.	Hants	Winch.	{ T. Wall, Esq. for this turn
Clarke, John ....	{ Minor Can. of Cath. Church of Durham and Billingham, V.	Durham	Durham	D. & C. of Durham
Day, George. ....	{ Bedingham, V. and Earsham, R.	{ Norfolk	Norw.	{ R. of Stone at nom. of Bp. of Norwich Sir W. Dalling, Bt.
Festing, Francis J. H.	Winsham, V.	Somerset	B. & Wells	Dean of Wells
Gutch, John. ....	{ Kirkby Underwood, R. & Oxford, St. Clement, D.	Lincoln	Lincoln	Bp. of Lincoln
Hawtrej, Chas. S. . .	Whitson, V.	Oxford	Oxford	Lord Chancellor
Howe, Peter . . . . .	Workington, R.	Monm.	Lland.	{ Chap. of Llandaff & Eton Coll. alt.
Hulme, George . . . .	Aveley Kings, R.	Cumb.	Carlisle	J. C. Curwen, Esq.
Jennings, Francis . .	Croxton, R.	Worcest.	Worcest.	R. of Martley
Johnson, John, D.D.	North Chapple, R.	Lincoln	Lincoln	Lord Chancellor
Jones, Hugh . . . .	{ Lewisham, V. and Talgarth, V.	Sussex	Chichest.	Earl of Egremont
Norwood, Edward . .	{ Milstead, R. and Sevington, R.	Kent	Rochest.	Earl of Dartmouth
Purshouse, A. . . . .	{ Brabourn, V. with Monks Horton, R. and Frinstead, R.	Brecon	St. David's	D. & Cns. of Windsor
Winstanley, Fred. . .	Isleham, V.	{ Kent	Cant.	Rev. E. Norwood
		{ Kent	Cant.	{ Abp. of Canterbury { S. T. Pattenson, Esq.
		Camb.	Rochest.	Bp. of Rochester

## UNIVERSITY INTELLIGENCE.

## OXFORD.

## ELECTIONS.

Stephen Love Hammick, M.A. of Christ Church, has been elected one of Dr. Radcliffe's Travelling Fellows, in the room of Dr. Wilson, of Christ Church, whose period of holding it has expired. The electors, by will of the Founder, are the Archbishop of Canterbury, the Chancellor of the University, the Bishops of London and Winchester, the two principal Secretaries of State, the two Chief Justices, and the Master of the Rolls; or the major part of them.

In Convocation, the Rev. Ernest Hawkins, M.A. of Balliol College, has been admitted to the office of Sub-Librarian of the Bodleian, vacant by the resignation of the Rev. John Besley, M.A.

William Wellwood Stoddard and Edward Alston have been admitted Actual Fellows; and Richard William Higgs, William Hunter, and Thomas Penny, elected from Merchant Taylors' School, and Frank Burges, elected from Bristol School, have been admitted Scholars of St. John's College.

Horatio Nelson Dudding, B.A. of Exeter College, Reginald Edward Copleston, of Exeter College, and George Frederick Fowle, B.A. of Balliol College, have been elected Fellows of Exeter College; and Charles Henry Spragge and Henry Skinner Templer have been elected Scholars, and Henry Burney, Symes's Exhibitioner of the same College.

Richard William Higgs, Scholar of St. John's College, has been elected and admitted an Actual Fellow, on the Law Line of that Society.

Thomas Vores, M.A. and John Griffiths, B.A. of Wadham College, have been admitted Actual Fellows; Herbert Johnson, B.A. and Edward Cockey, B.A. Probationary Fellows; and Joseph Walker and Joseph Arnould elected Scholars of Wadham College.

At an Examination of the Candidates for Scholarships of Sir T. Cooke's Foundation at Worcester College, held at the Grammar School, Bromsgrove, Edward Horton, John Churchill, Charles Scriven, and James Hannay, were elected Scholars.



DEGREES CONFERRED.

BACHELOR IN MEDICINE,

*With License to practise.*

Stephen Love Hammick, M.A. Christ Ch.

MASTERS OF ARTS.

Ambrose Goddard Lethbridge, Fell. of All Souls' Coll.

Rev. John Charnock, Lincoln Coll.

Thomas Morton Gosling, Brasennose Coll.

Rev. Chas. Bradshaw Bowles, Exeter Coll.

Rev. Fras. Burford Leonard, Wadham Coll.

Hon. Edmund Phipps, Trinity Coll.

Rev. Thomas A. Strickland, Merton Coll.

Rev. Samuel J. I. Lockhart, Lincoln Coll.

Rev. Chas. Boothby, St. Mary Hall, Grand Comp.

BACHELORS OF ARTS.

John Metcalfe, Magdalen Hall.

Thomas Thornton Champnes, Merton Coll.

The Rev. Jackson James Synyth, M.A. of Trinity College, Dublin, was admitted *ad eundem*.

Regents this Act—Eight Doctors of Divinity, four Doctors of Civil Law, one Doctor of Medicine, and one hundred and eighty-four Masters of Arts.

Degrees in Act Term—One Doctor of Divinity, two Doctors of Civil Law, one Doctor of Medicine, two Bachelors of Divinity, two Bachelors of Civil Law, one Bachelor of Medicine, eighty-three Masters of Arts, fifty-four Bachelors of Arts, and one Bachelor of Music.

CAMBRIDGE.

ELECTIONS.

Horatio Samuel Hildyard, B. A. Classical Lecturer of St. Peter's College, and Macjanlay William Oliver, B. A. have been elected Fellows of that Society.

William Brooke and George F. Battiscombe, of King's College, have been elected Fellows of that Society.

The Syndicate appointed to consider what steps may be necessary to accommodate the Professors of Anatomy and Chemistry with Lecture Rooms, have reported to the Senate:

"That they have found great difficulty in procuring a site for these buildings upon any ground now in the possession of the University: that they have met with a situation, presenting a frontage of about thirty feet, and a depth of sixty feet, in Trumpington Street, near the Hospital, which appears to them to be convenient for the above purposes, and that they

Matriculations in Act Term—Seventy-six.

MARRIED.

At King's Worthy, by the Rev. Mr. Short, the Rev. Edward Wickham, M.A. Fellow of New College, to Jane, the younger daughter of the late Dr. Short, of King's Worthy.

At St. Mary's Church, Bryanstone Square, London, by the Hon. and Rev. Robert Eden, the Rev. Ralph Berners, M.A. Demy of Magdalen College, youngest son of the Very Venerable Archdeacon Berners, and nephew to Charles Berners, Esq., of Wolverstone Park, Suffolk, to Eliza, third daughter of the late General Sir C. Cuyler, Bart., of St. John's Lodge, Hertfordshire.

By the Rev. James Horseman, the Rev. Thomas Wynter Mead, B.D. Fellow of St. John's College, Vicar of Great Staughton, Huntingdonshire, and of Studham, Bedfordshire, to Harriet, eldest daughter of the late William Parkinson, Esq., of Studham.

At Kensington, the Rev. Charles Mayo, D.C.L. Fellow of St. John's College, and of Cheam, Surrey, to Mary, eldest daughter of the late Edward Wallwyn Shephard, Esq.

At Ripple, by the Lord Bishop of Worcester, the Rev. Richard Martin, M.A. Fellow of Exeter College, and son of the late Rev. Joseph Martin, of Ham Court, to Charlotte, eldest daughter of the Rev. Job Walker Baugh, Rector of Ripple, Worcestershire.

therefore recommend the purchase of the same to the Senate, which purchase may be completed immediately, at a reasonable rate."

At the Congregation on Saturday, July 2, the following Degrees were conferred:—

BACHELORS IN DIVINITY.

Rev. Geo. Elwes Corrie, Catharine Hall.

Rev. Joseph Hambleton, St. John's Coll.

BACHELOR IN CIVIL LAW.

John Turner Graver Browne, Trinity Hall.

LICENTIATE IN PHYSIC.

Algernon Frampton, St. John's Coll.

BACHELOR IN PHYSIC.

Francis Richard Philp, Queen's Coll.

BACHELORS OF ARTS.

John Clement Middleton, King's Coll.

Richard William Morice, Trinity Coll.

James Morgan, Trinity Coll.

John Weighell, Pembroke Coll.  
Wm. Hopkins Harrison, Caius Coll.  
James Hine, Corpus Christi Coll.  
Edward Cantis, Christ Coll.  
John Durand Baker, Christ Coll.

At the same Congregation, the Rev. Michael Lally, D.C.L. of St. John's College, Oxford, was admitted *ad eundem*.

On Monday, July 4, the Rev. John Davies, of Queen's College, was admitted

Bachelor in Divinity; and Richard Monckton Milnes, Esq. of Trinity College, Honorary Master of Arts.

At a Congregation on Thursday, July 7, John Wreeford Budd, of Pembroke College, was admitted Licentiate in Physic; and Clement Francis Broughton, of Emmanuel College, M.A., and William Palmer, M.A. of Magdalen Hall, and Robert Eden, M.A. of Corpus Christi College, Oxford, were admitted *ad eundem* of this University.

On Tuesday, July 5, being Commencement Day, the following Doctors and Masters of Arts were created:—

## DOCTORS IN DIVINITY.

The Very Rev. George Davys, Christ's Coll. Dean of Chester, and Rector of All Hallows, London Wall.  
Rev. Edward Everard, St. Peter's Coll. Chaplain to the Household at Brighton.  
Rev. John Griffith, Emmanuel Coll. Prebendary of Rochester, and Vicar of Aylesford.  
Rev. Aldersey Dicken, Fellow of St. Peter's Coll. and Head Master of Blundell's School, Tiverton, Devon.

Rev. Matthew Irving, Trinity Coll. one of his Majesty's Chaplains in Ordinary, and Prebendary of Rochester.

Rev. Thomas Burnet, Christ's Coll.

Rev. John Sharpe, Sidney Coll. Vicar of Doncaster, and Domestic Chaplain to the Earl Clanwilliam.

## DOCTORS IN PHYSIC.

Edward Morton, Esq. Trinity Coll.  
Henry John Hayles Bond, Esq. C. C. Coll.  
George Burrows, Esq. Caius Coll.  
John Read Corrie, Esq. Caius Coll.  
Henry Burton, Esq. Caius Coll.

## MASTERS OF ARTS.

## KING'S COLLEGE.

Samuel Best  
James Flamank  
Francis G. Lemann

## ST. PETER'S COLL.

William Potter  
William Scott  
John Clarke Russell

## CLARE HALL.

John S. Lowry  
Wm. Whittington  
Ralph W. Fisher  
John Haymes  
John Deane Waite

## PEMBROKE COLL.

Chas. H. Cottrell  
Wm. Tremenheere

## CAIUS COLL.

Wm. H. Stokes  
John James Smith  
George Bland  
John Morgan  
Aug. W. Langton  
George Pearse  
John Spedding  
Joseph Hen. Jerrard

## CORP. CHR. COLL.

Robert Scaplehorn  
Luke Flood Page  
James Goodwin  
William Dodd  
Edward Jones  
William Barker  
Thos. Wm. Wrench  
William Thornton  
John Houghton  
Edmund Kerrison  
John Clarke Haden  
Thos. E. Hankinson  
John Henry Smith

## TRINITY COLL.

Wm. Geo. P. Smith  
John W. Daltry  
John Raine  
Joseph W. Barnes  
James Prince Lee  
Charles Perry  
Jas. Lloyd Wallace  
Robert M. Chatfield  
J. de Kewer Frampton  
James Mickleburgh  
Franke Parker  
Fred. Arkwright  
Frederick Ford  
Chas. J. Goodhart  
Frederick Martin

E. H. Fitzherbert  
Edward Salkeld  
John G. Coddington  
Thomas W. Peile  
Hen. Edw. Fawcett  
Robert Ilderton  
Henry Fox Athertley  
John Wordsworth  
Thos. A. Ashworth  
John Vidgen Povah  
Christ. Rawlinson  
Robert Wedgwood  
Hen. F. S. Lefevre  
Wm. Evans Hartopp  
Henry S. Marriott  
Edw. P. Cooper  
Evelyn Waddington  
William Webster  
James Henry Stone  
C. F. Rogers Baylay  
Thos. John Knight  
Richard Hall  
James Maclaren  
John Bentall  
Andrew Corbett  
Chas. Atticus Monck  
Fran. Pooley Roupell  
Chas. John Simpson  
Henry Barker  
Alexander Glennie  
Carteret J. W. Ellis  
John Wallace King  
George Platt

Edward Young  
Geo. Wm. Sanford  
Robert Drummond  
Arthur Willis  
Ebenezer Robertson  
Richard Cox  
Morgan Thomas  
Marcus G. Beresford  
Thos. Hutton Croft  
William Paynter  
Jos. Jas. Frobisher

## ST. JOHN'S COLL.

Thomas Bros  
John C. Snowball  
John Harrison Evans  
Henry Almack  
Thomas Lund  
R. M. B. Botcherby  
Norris Cogswell  
William Selwyn  
John Alex. Baxter  
John Yardley  
James Gratrix  
Marcus Cooper  
Robert N. Whitaker  
George A. Hopkins  
Jos. H. Anderton  
Charles Smith  
Charles Fryer  
Josiah James  
John Weybridge  
Disney Robinson

Joseph W. Harden  
Thomas Overton  
John Clifton  
Timothy Brashaw  
Robert Snow  
William Quekett  
John Bailly  
Edward Swann  
Edward Ramsay  
Robert Stammers  
Octavus Luard  
James Appleton  
G. J. Assheton Drake  
John Drake Becher  
Charles E. Douglas  
Henry Hoare  
Edw. Walter Lowe  
Edward Luard

## EMMAN. COLL.

Geo. Robert Tuck  
Thos. Briggs Dickson

John Collin  
Fras. Geo. Rawlins  
George Gore  
Edm. H. K. Lacon  
Robert Leman Page

## QUEEN'S COLL.

Lewis Marcus  
George Cheere  
Edmund Holland  
Frederick Dusautcy  
Thomas Watkins  
Chas. M. Hesilrige  
Jacob Picton  
John Julius Hodges  
John Sheffield  
Thomas Burrow  
Samuel Wm. Bull  
Joseph Singleton  
Thos. J. Whittington  
John White  
T. Barker Ingham

Josiah Bateman  
Middleton Onslow  
Henry Griffiths

## CHRIST'S COLL.

Robt. And. Riddell  
William Staunton  
Henry Romilly  
Fred. Drought Eyre

## JESUS COLL.

Charles Nesfield  
Thomas Pooley  
W. Nesfield Andrews  
Benjamin Agar  
Alfred Way Reynard

## TRINITY HALL.

Thomas Halsted  
Fras. H. Wollaston

## SIDNEY COLL.

James Shore  
Wm. David Sheard

## CATHARINE HALL.

William Myall  
Strother A. Smith  
Robert Dixon  
E. Barlow Seckerson  
Wm. Key Borton  
John Jennings Smith  
Henry Revell Revell

## MAGDALENE COLL.

Thomas Hugo Bird  
Samuel Smith  
Thomas Boydell  
Geo. W. Wrangham

## DOWNING COLL.

St. John Wells Lucas

*Report of the Observatory Syndicate for the year 1830.*

The Syndics are of opinion that, during the preceding year, the duties of the Observatory have been ably, faithfully, and zealously discharged.

The Transit being at present the only capital instrument in the Observatory, the observations have necessarily been confined to the determination of right ascensions. The Equatorial is now nearly finished, and is expected in the course of one or two months. The Circle advances more slowly, but some impediments to its completion being now removed, Professor Airy hopes, in the course of the year, to present the Senate with some observations on North Polar Distances.

The volume containing the Observations of last year is before the Senate; on the subject of their accuracy, the Professor observes, that, "with increased experience, a more complete system, and increased accuracy in the revision of the calculations, have been acquired; and though he is certain that there are very few errors in the last volume, he dares pronounce, with equal certainty, that there are fewer in the present publication."

It will be seen that a corrected Catalogue of Fundamental Stars in Right Ascension has been made, which, so far at least as the differences are concerned, the Professor thinks worthy of confidence. The places of 137 smaller stars have also been well determined. There are besides 133 observations of the Sun, 53 of the Moon, 40 of Mercury, 92 of Venus, 40 of

Mars, 17 of Vesta, 6 of Juno, 9 of Pallas, 13 of Ceres, 50 of Jupiter, 47 of Saturn, and 53 of Uranus, in all 533 observations of the planets, reduced, and by a very laborious calculation compared with the tables. There are also ten occultations of the stars and planets by the Moon, reduced by a very troublesome process, so as to exhibit the errors of the Lunar Tables, and under such a form as may best conduce to their correction.

In registering these observations, the Professor has made it a constant rule to reduce them all as far as is practicable, so that any one who may hereafter make use of them, may have no trouble which he can possibly be spared.

In concluding this Report, the Syndicate cannot but congratulate the Members of the Senate on the rising prospects of their Observatory, which, from the celebrity of the instrument makers, and the earnest which the Professor has already given of his ability and accuracy, they confidently anticipate will shortly hold a distinguished place in the annals of astronomy.

## COMBINATION PAPER, 1831.

## PRIOR COMB.

- Aug. 7. Mr. Conyngham, Pet.  
14. Mr. Hustwick, Regin.  
21. Mr. Wells, Sid.  
28. Mr. Bray, Emman.  
Sep. 4. Coll. Regal.  
11. Coll. Trin.  
18. Coll. Joh.  
25. Mr. Fisher, Pet.

